

THE LIFE
OF
BISHOP SPANGENBERG:

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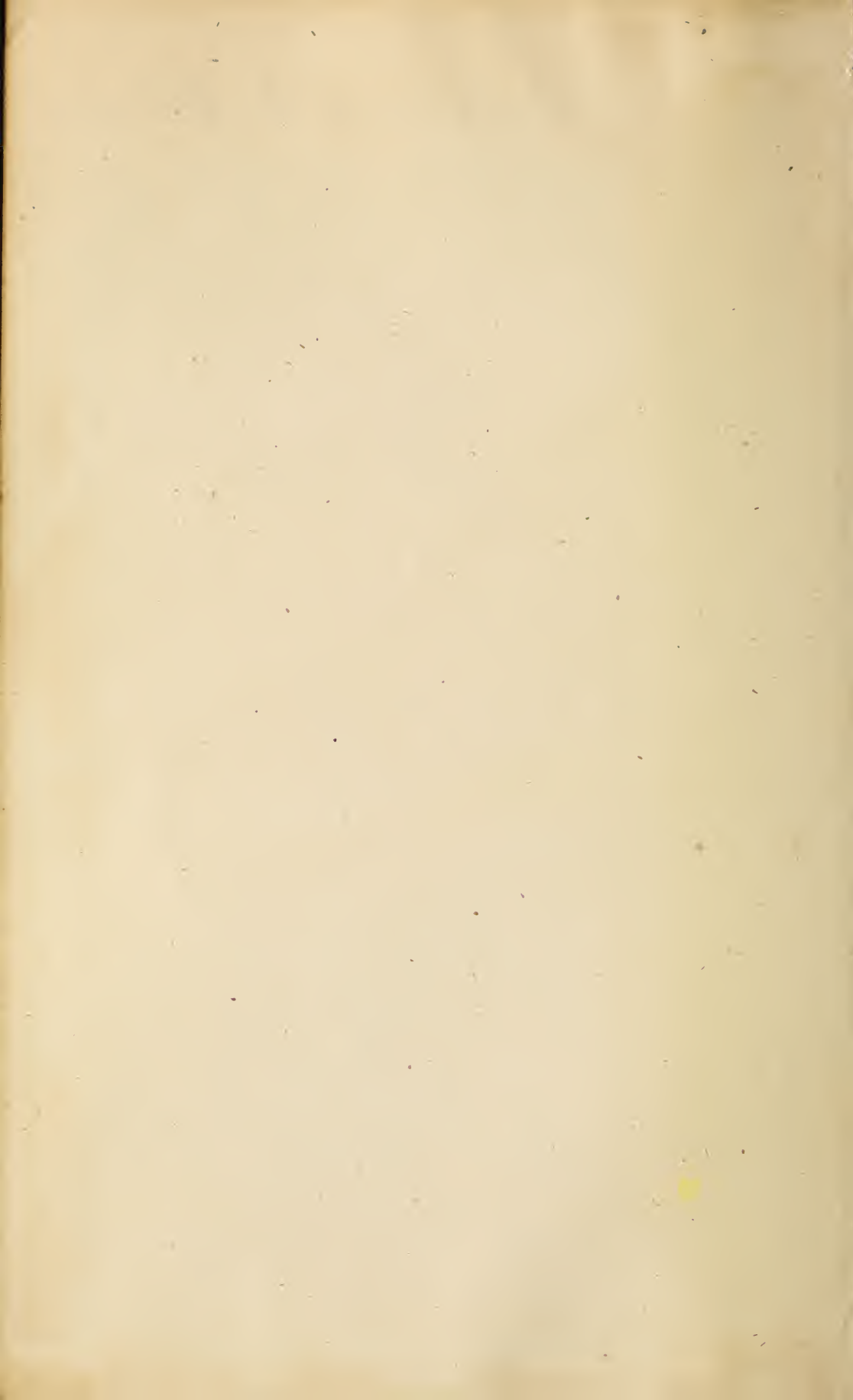
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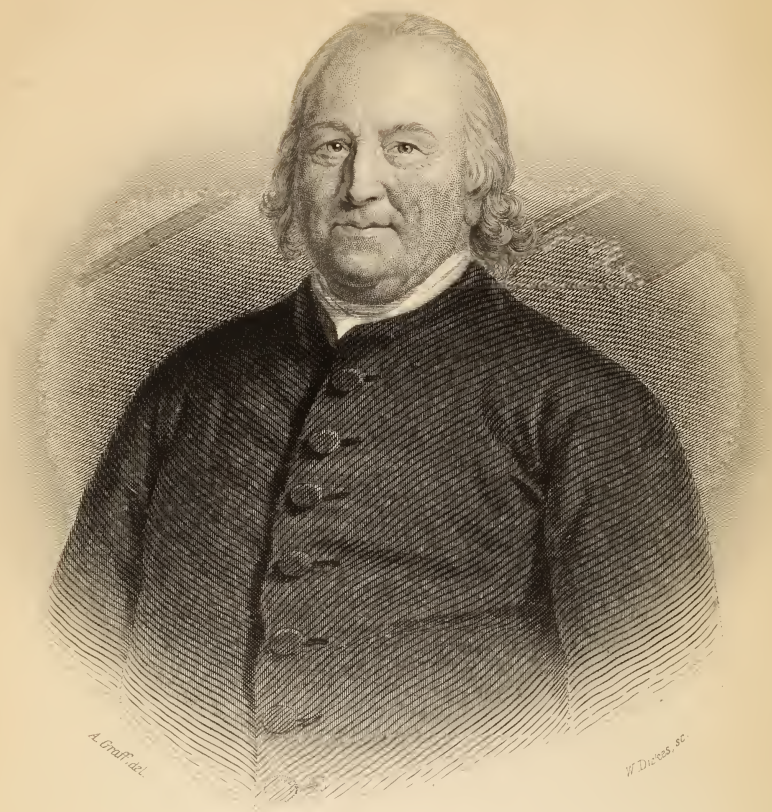
THE LIFE
OF
BISHOP SPANGENBERG.





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AUGUSTUS GOTTLIEB SPANGENBERG

Bishop of the Society of the Friends of the Truth

Born July 13th 1704 Died Sept¹⁸ 1792



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THE LIFE

OF

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AUGUSTUS GOTTLIEB SPANGENBERG,

BISHOP OF THE UNITY OF THE BRETHREN.

FROM THE GERMAN

OF

F ✓
CHARLES (T) LEDDERHOSE,

INCUMBENT OF ST. GEORGE, IN THE BLACK FOREST.

LONDON:
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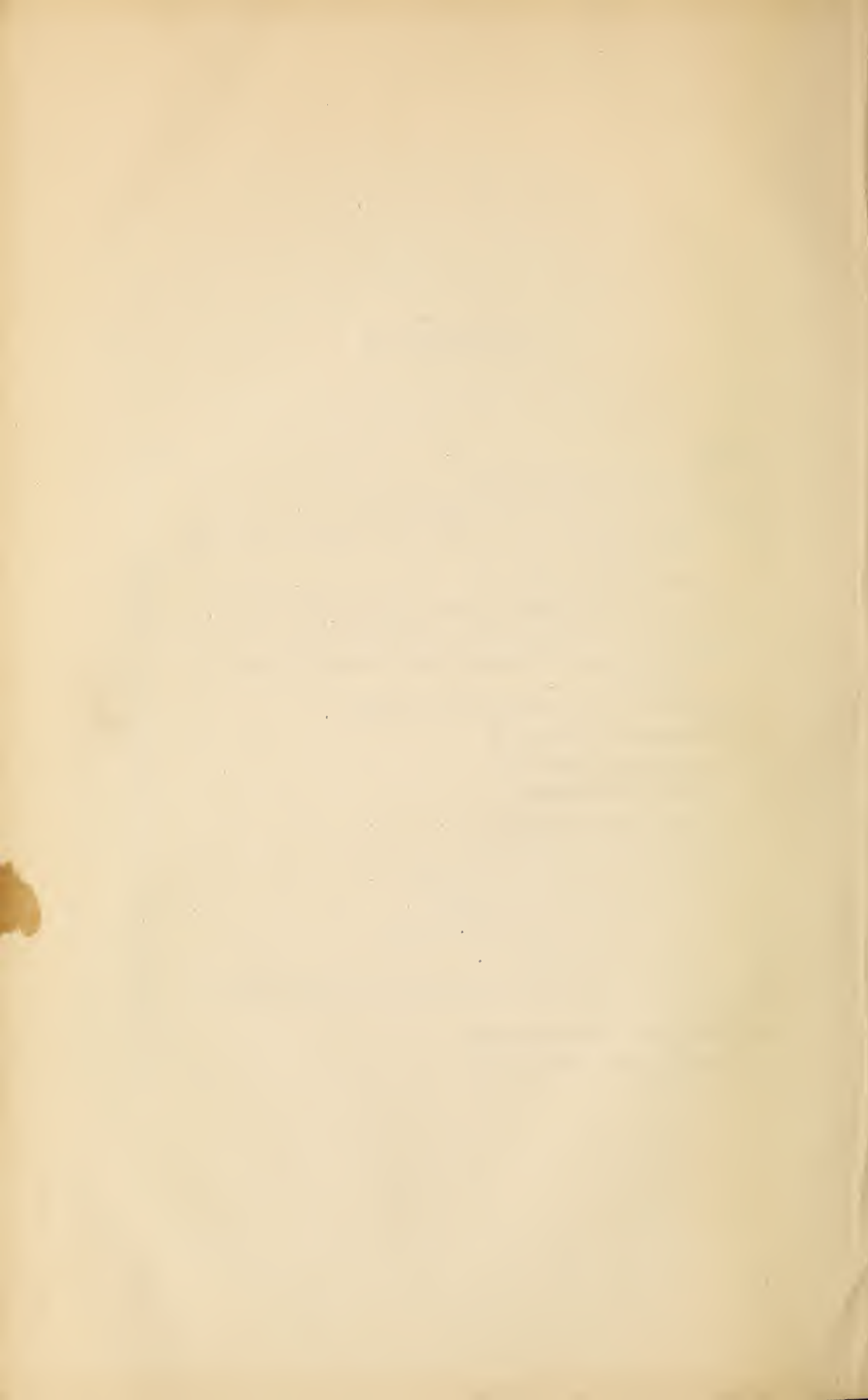


P R E F A C E.

THE Church of the Brethren, from its commencement, has nurtured within its borders men of God, the history of whose lives and labours is worthy of extensive circulation. Bishop Spangenberg, like Count Zinzendorf, exercised so remarkable an influence upon the formation and extension of that Church, that his memory, for this reason alone, is worthy of honour. At the same time he was a witness for the truth, so deeply rooted and grounded in the love of Jesus, and so strengthened with might by His Spirit, that an account of his life cannot but prove edifying to every one who delights in studying the word of God, as exemplified in the lives and experience of the children of men. These considerations have induced the editor to compile a biography of Spangenberg, from both printed and written documents, in the hope that it may obtain extensive circulation among Christians of every denomination. In doing this, he cherishes the belief that it will meet with an attentive perusal, and if it should become the means, under God, of leading any one to Christ,—unto that Saviour who revealed himself so clearly to the heart of Spangenberg,—the editor will deem his humble labours amply rewarded.

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THE LIFE OF

BISHOP SPANGENBERG.

I.

THE LORD SEEKS EARLY.

“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.”—*Jerem.* xxxi. 3.

ABOUT the commencement of the last century, George Spangenberg officiated as Lutheran clergyman at Klettenberg, in the principality of Hohenstein, now belonging to the kingdom of Prussia. His marriage with Elizabeth Nesen, was blessed with four sons, the youngest of whom, Augustus Gottlieb, was born on July the 15th, 1704. George Spangenberg was a faithful witness of the truth. On one occasion, when an attempt was made to introduce a hymn-book, which contained pernicious errors, he manfully resisted, and had the satisfaction of preventing it. He frequently called his four sons into his study, and falling on his knees, commended them to the Lord with many tears. Their mother likewise was a pious follower of Christ, and anxiously concerned for the salvation of her soul. The word of the cross was her daily comfort, and she often expressed her surprise, that this word was so seldom proclaimed. Her son, Augustus Gottlieb, had just reached his first year, when she was laid upon her death-bed, and after a short illness, fell asleep in Jesus, in full reliance upon her Saviour's merit. The sole charge of

the four motherless sons now devolved upon the father. With increasing solicitude he attended to their education, and was very anxious to make them acquainted with Christ their Saviour. But alas! when the youngest son was only 10 years old, in the year 1714, George Spangenberg departed this life, leaving four orphans to lament his death. This heavy stroke was felt most keenly by the youngest, although he did not then comprehend the greatness of his loss. In later years, when the eyes of his understanding were enlightened, Spangenberg made the following remarks respecting his childhood and youth: "I was a naughty child; for my heart forsook the Lord when I was still very young. My conduct strikingly illustrated the meaning of the words of the Lord regarding man, both before and after the deluge: 'The imagination of man's heart is evil from his youth.' Before men," he adds, "I did not appear wicked; on the contrary, I was often commended for my good behaviour. This however proved very hurtful to my soul, tempting me to indulge in many sinful practices. I should undoubtedly have committed many more sins, had I known how and when to do it. Our Lord Jesus Christ with much patience bore with me and my wretched condition; in which I continued for a considerable time without restraint. By his gracious care and watchfulness I was kept in ignorance of many sinful things, which otherwise might have proved my ruin. My Saviour guarded me like a tender mother, who follows her child, when it runs to the fire, or is in danger of falling into the water."

After the death of his father, Spangenberg entered the Grammar-school at Ilefeld. He was early called upon, with his brothers, to tread the thorny road of affliction; among other trying dispensations, all their earthly possessions were consumed by a conflagration. Referring to that event, he observes: "This occasioned many a tear, but afterwards I perceived that it worked together for our good." The state

of poverty and want to which the four brothers were thus unexpectedly reduced, became a good training school for the inner man. The Spirit of the Lord was Spangenberg's teacher, working with divine power upon his heart, when he was about fifteen years old. He, however, confided his experience to none. In subsequent years, he thus spoke of this period of his life. "Throughout the whole of my sinful career, the good Shepherd followed me in love, seeking to bring me back to his fold. I often resisted, but my Saviour with untiring solicitude continued to draw me with cords of love, and to disturb my conscience by the powerful convictions of his Spirit. At length his grace proved too strong for me; and I seriously resolved to amend my life. At that time, I knew not

That whoe'er believeth in Christ's redemption,
May find free grace, and a complete exemption
From serving sin.

I had often heard it said—that to commit no sin is the best repentance. Therefore I now earnestly endeavoured to eschew evil and to do good. I determined henceforth to pray without ceasing, whether standing or walking, alone or in company, and never to speak an idle word. Being conscious of my inability to do this in my own strength, I implored the Lord for his grace, to aid me in my endeavours. I well remember spending once a whole night in fervent prayer, even in my sleep. In this frame of mind I continued for some time. But then I again grew lukewarm, discontinued prayer, and joined in unprofitable conversation, for any other I never heard. Then I lost courage, and considering my case as hopeless, fell into sin again. What I hated, that I did, and what I would, that I did not. After a little while, I would begin again with renewed good resolutions, and not without partial success; but I very soon found myself unable to proceed. In this manner I continued, falling and rising, in utter wretchedness. There was not a single person

about me, who could give me evangelical instruction, or lead me to Jesus Christ. Nor had I any books, from which I might have learnt what I must do to be saved. I derived some little information from 'The Sacred Meditations of Johannes Gerhard.' O how happy are the children, who are early directed to Jesus, and enjoy sound instruction in the truths of the gospel."

Thus the Lord in various ways sought the serious youth, and by afflictions and a special training prepared him as a useful instrument for building up the church of God.

II.

SPANGENBERG IN THE UNIVERSITY.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus."

Ephes. ii. 4, 5, 6.

AFTER completing his preliminary studies at Ilfeld, Spangenberg entered the University of Jena, in 1722. The Christian spirit, awakened throughout the continental churches by Augustus Hermann Franke, Breithaupt, Anton, Freilinghausen, and other servants of God, manifested its power at Jena among men distinguished alike by piety and learning. Besides the celebrated and learned Professor Walch, we would specially refer to Dr. Buddeus, who exercised great influence over the youthful Spangenberg. This man, in whom a thorough scientific education was blended with sincere piety, zealously endeavoured to promote the spread of gospel-principles. His attention was soon drawn to Spangenberg, whose superior natural abilities and honest seeking after truth could not long escape notice. The good

providence of God so ordered it, that the young and destitute orphan was received by Dr. Buddeus into his own house and family as a beloved son. But the Lord's mercy towards him was manifested in a still more gracious manner. One day being confined to his room by sickness, and lamenting his utter want of pecuniary means, Spangenberg was surprised by the entrance of a stranger, who in the most cordial manner conversed with him on spiritual subjects. On leaving the sick chamber, the unknown stranger laid as many dollars upon the patient's bed, as he could hold within his hands. This kind friend was the Baron De Fritsch, by whose liberality from that day forward an annual stipend was secured to the poor student.

The prevailing spirit in the University at this time was by no means satisfactory. A whirlpool of unbending insubordination threatened to draw all the students within its vortex, and to involve them in destruction. The Lord, however, held his hand over Spangenberg and preserved him from its baneful influence. In subsequent years he thus described his spiritual state during this period of his life:—"The Holy Ghost made me to abhor my whole course, by placing before me all the sins I had hitherto delighted in, and enabled me to perceive my utter depravity of soul and body. These discoveries made me feel ashamed of myself. I remembered what the Lord had done for me, and how great and merciful had been his goodness, while, at the same time, my own ingratitude stared me in the face. I looked upon myself as the vilest sinner, and thought the most wicked transgressor was a better man than myself. This broke my heart, and so completely overwhelmed my spirit, that I could have sunk into the earth with shame and confusion. Then our Saviour, in mercy, showed me that it was an act of his grace which made me mourn, and bitterly lament my sinfulness. He allowed me to pour out my heart before him in fervent prayer, and to enter into a childlike and confidential

intercourse with himself. Hereby I obtained daily increasing consolations, and could no longer doubt his willingness to pardon all my sins. Yea, I felt convinced that he had forgiven them already, and would, in mercy, receive me. Thus the Lord revealed himself to my soul in the most gracious manner, listening to my prayers and supplications with favour and compassion."

Spangenberg was now blessed and happy in Christ his Saviour, and, therefore, able to despise the pleasures of this world, and joyfully to bear its reproach. Concerning this, he remarks: "I escaped the society of my former companions, and they fled from me. Whenever I had occasion to enter into conversation with any of their number my language appeared unintelligible. I esteemed it a joy to be called a fool for Jesus' sake, and this honour was conferred upon me repeatedly."

But his soul now longed for fellowship with kindred spirits; and this longing was satisfied by occasion of the awakening which took place among some of the students. His piety, however, was so much commended by his new friends, that, according to his own confession, it proved a snare to his soul. "I became acquainted," he writes, "with persons that sought the Lord according to their best knowledge. I joined with them in prayer and other devotional exercises, from which I derived much benefit, so long as we remained simple and childlike. They soon, however, began to think very highly of me, and to tell me of the blessings which they enjoyed under my prayers and discourses. I was thereby tempted to imagine that I might be of still greater usefulness to them, by feigning inward emotions which I did not in reality experience, and thus became a self-complacent hypocrite, and was again sold under sin. Nobody knew where the shoe pinched. I was inwardly distressed and shunned all society, even that of my Christian friends, because they urged me to continue my former mode

of speaking and praying with them, which I could not do without hypocrisy."

About this time, also, he read many books of a mystical character, and associated with persons who admired such works. His own simplicity of faith was thereby spoiled, and his mind stored with many fanciful and unscriptural notions. In one of his essays he thus alludes to the state of his mind at this period: "I lost the simplicity of Christ, separated myself from all connection with the Church of God, and withdrew from the table of the Lord. By so doing I gained nothing either for myself or others, but rather was the more tempted to sin. Nothing could have been more painful than this chastisement. I, therefore, now cried unceasingly to our Lord Jesus Christ for his mercy, which at no time was entirely withdrawn; nor was my confidence put to shame."

Spangenberg's intention on entering the University of Jena was to study for the law; but one day he attended the lectures of Dr. Buddeus, and heard him expound the 29th verse of the 26th chapter of the Acts. In the course of his exposition the lecturer, speaking of the bonds of the Apostle Paul, observed, "whoever wishes to study theology, and is not prepared to bear reproach for Christ's sake, is not qualified for the sacred office of a minister of Jesus."

On hearing this, Spangenberg's mind became deeply affected, and the resolution he immediately formed we learn from the following remarks: "These words of the late Dr. Buddeus made such a deep impression upon my mind, that I at once resolved to study theology, with the firm determination faithfully to serve our Lord Jesus Christ, and, for his sake, willingly to bear even sufferings. As soon as the lecture was ended I retired to my room, and, shutting the door, prostrated myself before the Lord, and promised, amidst a flood of tears, to dedicate myself to his service."

Shortly after this occurrence he discovered that amidst

his scientific pursuits, he had forgotten the very first rudiments of Christian doctrine, as set forth in the Church Catechism. He, therefore, resolved to spend a few hours each day in studying the Catechism, and, as he terms it, to hold "*Collegium privatissimum*" with our Saviour on its contents. Making use of Spener's edition of the Small Catechism of Luther, he carefully examined each sentence, comparing it with the Holy Scriptures. These studies he pursued with many prayers and tears; indeed it often happened that his tears flowed so copiously that he was obliged to lay aside his books. His love for the Holy Scriptures grew daily stronger. "Whatever I heard or read," he observes, "I compared with the Bible, in order to ascertain whether it was in harmony with the word of God. I never felt freedom to say that I knew anything or had learnt it, unless I had myself experienced it in my own heart, through the teaching of the Holy Ghost."

Concerning another lecture of Dr. Buddeus he related the following particulars: "When I was a student at Jena I one day heard the late Dr. Buddeus speak of the coming times. His auditory was so numerous that many had to sit or stand outside the windows in the adjoining yard. The trees were just then casting their leaves. The lecturer's voice was distinctly heard by all both within and without the hall. In the course of his lecture he said: 'Gentlemen, as you see the leaves now falling off the trees, so, when persecution arises, you will see all those fall away who know the truth without having experienced its power in their hearts.'"

Spangenberg did not fall away; on the contrary, his attachment and fidelity to the cause of Christ increased and strengthened the longer he remained in union with his Saviour; and by applying himself diligently to the study of every branch of theology he acquired an uncommon store of sound and useful knowledge.

III.

FIRST ACQUAINTANCE WITH THE CHURCH OF THE
BRETHREN.

“ Pilgrims travelling Zion-ward
Cheer each other ;
Each stirs up his brother.”—*Hymn-book*, 492, 3.

SPANGENBERG, by many inward and severe conflicts, as we have seen, was, through grace, brought to the saving knowledge of Christ Jesus. Meanwhile a peculiar people had formed a congregation on the estates of Count Zinzendorf, in Upper Lusatia. The seed sown by John Huss and Jerome of Prague had yielded an abundant harvest in Bohemia and Moravia, which no persecution could entirely destroy. There existed in those countries at all times societies and congregations that strictly adhered to the form of sound doctrine, and were kept together by church discipline and the maintenance of good order. About the beginning of the last century a spiritual revival took place among them. The year 1720 more especially was remarkable for the outpouring of the Spirit of the Lord upon the companies of believers in Moravia. The instrument, under God, in effecting this revival was a distinguished servant of Jesus, called Christian David, to whom Count Zinzendorf, with much propriety, applied the name of “*the Moravian Moses*.” Whilst engaged in his trade as a carpenter in Prussia and Silesia, he was deeply impressed with the truth as it is in Jesus, under the ministry of the Rev. Mr. Schaefer of Goerlitz, and the Rev. Mr. Schwedler of Niederwiese, with whom he maintained an intimate Christian intercourse. By visiting the descendants of the Moravian brethren in their native country, he imparted to them something of his spiritual life ; and a longing was created in their hearts to

find a country where they might serve the Lord according to the dictates of their own conscience—a privilege denied them at home. Christian David was very anxious to find a place of refuge for the oppressed. And an opportunity soon presented itself for rendering them the desired aid. Count Zinzendorf, a nobleman of true Christian piety, and eager to promote the kingdom of Christ by all means in his power, gave permission to David and several Moravian families to settle on his estates at Berthelsdorf in Saxony. Christian David immediately repaired to Moravia with great joy, to fetch the Moravian brethren from the house of bondage to their new home.

The first emigrants arrived in Saxony in the summer of 1722. They found a place of refuge on the brow of a hill called "*The Hutberg.*" The first tree for the first house was felled on the 17th of June. Towards the end of the year Count Zinzendorf with his consort came from Dresden to his estates in Upper Lusatia, on which occasion they saw for the first time the house which the Moravian emigrants had built. The Count was much pleased with it. Subsequently many other awakened souls came to this new colony from various parts of Germany, besides the emigrants, who, from time to time, continued to arrive from Moravia. Many of the latter left house and home, in peril of their lives, and with the loss of all their earthly possessions. The foundation-stone of the first place of worship at Herrnhut was laid on May the 12th, 1724. The ceremony was performed after a very impressive discourse by Count Zinzendorf, and during the singing of suitable verses. Baron Frederic de Watteville, a native of Bern, and a friend of the Count, offered up a most fervent prayer on the occasion.

The Moravian emigrants often spoke of their former Church and its discipline, and did not rest satisfied till they saw the rising congregation modelled after the plan of the ancient Church. This was done amidst many difficulties.

But we hasten on to the year 1727, which will ever remain a memorable year in the Brethren's Church. Up to this period Spangenberg had heard but little of the events which took place on the estates of Count Zinzendorf. About this time internal dissensions, fostered chiefly by a lawyer, who entertained separatistical notions, threatened destruction to the infant congregation. When this came to the knowledge of Count Zinzendorf, he hastened from Dresden to Herrnhut, and by affectionate and earnest entreaties, in private as well as in public, prevailed with the Brethren to agree upon certain *Statutes* regarding the doctrine and practice, the constitution and discipline of the Church. An awakening afterwards took place on August the 10th, 1727, and on August the 13th, the whole congregation was baptized with the spirit of brotherly love and union in a very remarkable manner, by occasion of the celebration of the Lord's supper, of which the Count himself partook with the Brethren. The 13th of August has been ever since solemnly celebrated as a Memorial Day of the Brethren's Church.

The congregation of the Brethren from year to year attracted more and more the attention of both friends and foes. Various inquiries were made, and invitations sent from different quarters. Many persons far and near cultivated Christian intercourse with them. One day, an account of the sufferings of the Brethren in Moravia, and their emigration to Upper Lusatia, fell into the hands of Spangenberg, who thus expresses his views regarding his first acquaintance with the Brethren, in an interesting letter, dated Nov. 8th, 1730: "Having retired one Sunday to my room, in order to seek the Lord with fasting and prayer, the history of the emigration of the Brethren from Moravia attracted my attention. I perused it with great emotion. While reading those passages which describe the earnestness with which these Bre-

thren strove to rouse each other from the sleep of sin, I thought within myself: 'O my God, how wonderful are thy ways! O how great is the zeal which thou hast put into the hearts of these simple men! This is indeed the way, in which Christ ought to be preached, and his disciples ought to follow him, even amidst losses, hunger, and affliction. Alas! we slow bellies pursue our studies for years amidst every outward comfort, and then are appointed to some benefice as the pastors of the people. We know nothing of want, we eat and drink, marry and give in marriage; and this mode of living we call a divine calling.' Upon this, I fell first on my knees, then on my face, and cried unto God with many tears to convert my soul, break my heart, and form me into his own image by revealing his holy child Jesus to me. I promised that I then would serve him in truth, proclaim his blessed name and preach his gospel, not only in places where it is well received, and where the preachers are well paid for the proclamation of the truth, but also where I would have to meet with afflictions. I was ready not to count my life dear to myself if called upon to preach the gospel among the heathen or the Papists."—"Some time after I agreed with some friends, to sit up through the night, and to spend it with them in fasting and prayer. We entered into conversation on the precious promises contained in Isaiah regarding the proclamation of the gospel to the heathen, from which it is quite manifest, that Christ must be preached to every nation upon earth. This led us to inquire into the reasons, why so few are mindful of the conversion of the Gentiles. One reason, we conceived, is the fact, that very few students of theology are willing to serve the Lord in localities where the bread of affliction is their daily stipend. We therefore surrendered ourselves in prayer unto God, engaging to go and preach the gospel to the heathen, if it should please him to send us."

Spangenberg at this time entertained an ardent wish to become a missionary, and though Dr. Buddeus tried to dissuade him, his inward desire remained the same. He remarks in the letter just quoted: "A short time after, Dr. Buddeus, contrary to his usual practice, called me into his own room, and taking me by the hand, said: 'My dear Sir, I had a very remarkable dream last night concerning you, and cannot forbear relating it. I dreamed that you came up to me in an old blue coat, and having some manuscripts under your arm. You said, I am come to bid you farewell; for I am going away. I tried to dissuade you from leaving me, but in vain. I perceived that your shoes were very old, and covered with dust.' We will see, he added, what will be the meaning of this dream. His words made a deep impression on my mind, and I pondered very much upon this dream; for it was the only dream he ever spoke of in my hearing, although I had lived with him for seven years, in almost daily intercourse."

His desire to become a missionary remained unchanged, but it was not gratified till after his reception into the Brethren's Church. Meanwhile, he longed for an acquaintance with the Moravian Brethren, and even made it a subject of prayer. One day, a brother from Herrnhut, on his return from a visit to the Duke of Saalfeld passed through Jena. Spangenberg had the pleasure of entertaining him at his own house, which afforded many an opportunity for spiritual conversation. From this brother he obtained a short, but interesting account of the congregation at Herrnhut. On November the 17th, Count Zinzendorf himself visited Jena, on his way to the heir apparent of the Duchy of Saalfeld. There was much joy among the little band of believers, and they invited the Count to deliver an address unto them. On this occasion, Spangenberg remarks, "I was present, and kept silence—but my heart rejoiced."

In the spring of 1728, three brethren visited Jena on their way to England, to which country they had been in-

vited by some pious individuals who wished to become better acquainted with their Church. Spangenberg entertained them with much hospitality and affection. The brethren shewed him their letters of introduction and other important documents. Some of the latter Spangenberg, assisted by some Christian friends, translated into Latin, in order to facilitate the object of the brethren's mission to England. "By this means," he writes, "we obtained a clear insight into the history and constitution of the Brethren's Church. We feasted upon the precious fruit which was offered to the English Churches." But Spangenberg became still better acquainted with the Church of the Brethren in consequence of a renewed visit of Count Zinzendorf in July of the same year; when the latter, accompanied by several brethren, spent about six weeks with the awakened at Jena. Spangenberg observes on this subject: "My intercourse with the Brethren from that time forward became more intimate, cordial, and blessed; for which I shall thank the Lord to all eternity. For I am fully convinced and confess it before the Lord, that I consider my acquaintance with the Brethren, the means, by which our Lord Jesus Christ has preserved me in the truth, and the way of holiness, unto this very hour."

The company of believers among the students at Jena now entered into a covenant, to love each other as brethren. Though deficient in the clear perception of the one thing needful, and, as Spangenberg remarks, more *God-fearing* than *godly*, yet their whole aim was to bring forth fruit for Christ. They established *Free-Schools* in the suburbs of Jena, in which they gave gratuitous instruction to the children of the poor. In this labour of love, Spangenberg took a most active part. He writes: "The children of our free-schools had a public meeting for religious instruction, every Sunday, at which many other persons attended. It generally fell to my share to conduct these meetings. Our Saviour was pleased to lay his blessing upon them."

As early as the year 1726, Spangenberg had taken his degree as Master of Arts, which secured him the privilege of holding Lectures at the University. By this increase of labour, his bodily health was greatly impaired, and he required fellow-workers to aid him in drawing the gospel-net. The work of the Lord, as is often the case elsewhere, was spoken against at Jena. A third visit of Count Zinzendorf, in 1729, proved a means of strengthening the little band of believers, more especially when, after an earnest prayer of the Count, they joined in singing—

“Cross, reproach, and tribulation,
Ye to me are welcome guests.”

In April, 1730, Spangenberg was enabled to gratify a long-cherished wish of visiting the congregation at Herrnhut. This he did in company of his beloved friend Godfrey Clemens. “What I enjoyed among the brethren, I shall not forget to all eternity;” such is his own statement concerning this visit. He visited from house to house every member of the congregation. The following remarks of a Moravian sister remained deeply impressed upon his memory: “Brother, if ever you are persecuted or cast into prison stand fast and be strong. I once was in prison for eighteen months with my mother. The Jesuits, who visited us, promised us better lodging if we would give ear to their teaching. We thought it could do us no harm to listen to them, as we might, for all that, retain our own opinion. We did listen, and better quarters were given us in consequence; but from that very hour the peace of God left us.”

The two friends returned to Jena richly blessed by their visit to Herrnhut. Spangenberg's connection with the congregation, and more especially with Count Zinzendorf, became daily more intimate. The Count highly valued his counsel, and sent him his diary and other papers relating to Herrnhut.

IV.

SPANGENBERG'S POSITION AT HALLE.

“Tho’ by threatening storms surrounded,
Or oppress’d by pain and grief,
This poor heart is not confounded,
For in God I find relief.”—*Hymn-book*, 635, 2.

SPANGENBERG attended to his multiplied engagements with the utmost fidelity. Besides delivering lectures and preaching, he cared for the spiritual edification of the awakened both by private conversations and public addresses. A manifest blessing rested upon his labours, more particularly those among the students. His reputation as a gifted and faithful servant of Christ spread far and wide. Count Zinzendorf, being commissioned by the King of Denmark, in the year 1730, to recommend him an able teacher, at once thought of Spangenberg. The latter, however, without hesitation, remarked, “In Jena I have no salary; in Copenhagen I shall get too much. Many a gifted man may be found willing to accept of the situation in Copenhagen, but I doubt whether any one will be ready to tread in my footsteps at Jena. For these reasons I must decline going to Copenhagen.”

In the following year an appointment as Professor of Divinity at the University of Halle was offered him, which he declined. Franke wrote in reply: “May the Lord abundantly reward your faithfulness, and grant you as many souls for your hire as you refuse shillings, yea, even pence, for his name’s sake.” Although he had declined this situation, the Theological Faculty at Halle did not lose sight of him. Mr. Franke, the younger, with whom he was intimately connected, and Pastor Freilinghausen were at that time the Directors of the Orphan-house; and they wished

him to undertake the superintendence of that extensive establishment. These two gentlemen succeeded in procuring for him a fellowship at the University of Halle. All his friends advised Spangenberg to accept the situation at the Orphan-house. He himself wrote, in a letter to Mr. Franke, who had wished for an expression of his own views on the subject : "I can say neither Yea nor Nay in this matter, for my decision would not be of faith. On the one hand, I cannot but look upon my sphere of labour at Jena, whilst, on the other hand, I am bound to look around me for some person willing to take my place. If such an one can be found I will go to Halle, though I feel that I shall be fit for nothing else but to be used as a prop for the support of the branches that are overladen with fruit, lest they should break and the precious fruit be lost."

The decision of the matter rested with the King of Prussia, in whose power it was either to confirm or disannul his vocation. The royal sanction was granted, and Spangenberg went to Halle. On accepting the appointment, he thus wrote to his brother George : "I consented to go to Halle, because I expected there to meet with the severest opposition, the greatest amount of work, the smallest remuneration, and the best opportunity of serving our Saviour." His departure from Jena was delayed till September. In the meantime he paid another visit to Herrnhut, in order to strengthen his faith for manfully meeting the trials which he felt assured he would have to encounter at Halle. Thither he repaired towards the end of September, not in accordance with his own wishes and inclination, but in obedience to his heavenly Master's will, though he could not then clearly understand its meaning. A wide sphere of usefulness lay before him, both in the Orphan-school and at the University. He was well aware that the teachers at Halle entertained no friendly feelings towards Count Zinzendorf nor the congregation at Herrnhut, but he

flattered himself with the hope of being able to change their opinions. On his arrival he was received with the greatest cordiality by Mr. Franke and others ; but their regard for him soon gave place to distrust and jealousy, when they observed his continued and increasing attachment to the Count and his brethren. Some of his doctrinal views, too, and his whole walk and conversation, were contrary to the notions entertained by the teachers at Halle. He himself, in later years, owned that he was to blame. He wished to pursue the same course at Halle which had characterized his conduct at Jena, in relation to those who gloried in the cross of Christ. The followers of Gichtel, the Separatists, and a certain Tuchtfield, all and each found in him a warm friend. During the season of Advent he entered into a spiritual union with fourteen of the inhabitants of the town, among whom there were some who held separatistical views. Their meetings were held nearly every day, and numerously attended by an increasing auditory. Spangenberg held the same opinion as the Separatists, regarding the non-admittance of unbelievers to the Lord's table. He, therefore, applied to a clergyman at Glaucha to administer the sacrament to himself and his fellow-believers separately. This gentleman did not wish to take the responsibility of granting this request upon himself, but promised to consult with Professor Franke on the subject.

Meanwhile Spangenberg, with some like-minded friends, met the day after Christmas at a social meal in the house of one of the Separatists, and termed their meeting a *love feast*. On this occasion he expressed himself in very strong terms respecting the rite of confession and the Lord's supper, as observed in the Lutheran churches. These occurrences induced the Directors of the Orphan-house to cite him before a special meeting of the committee. In the course of January, 1733, three conferences were held, in the presence of some of his friends. Their object was to effect, if possible,

a reconciliation ; but the strong language, used on these occasions by both parties, rather served to alienate their minds more and more from each other. Spangenberg deeply regretted this, and soon after addressed a letter to those who had been present at these conferences, asking their forgiveness for any want of courtesy that he might have been guilty of, while at the same time he begged them, to lay aside all prejudice against him, and not to require him to act contrary to the dictates of his conscience. In this letter he also offered to lay down his offices at Halle. No mention had been made at these conferences of the Church of the Brethren ; but soon after this subject was introduced. In January he had hospitably entertained three Moravian brethren, who had been called to the service of the mission in Greenland. Towards the end of the month he visited Count Zinzendorf at Ebersdorf, and there partook of the Lord's supper with the brethren. The news of this soon reached Halle. On his return, on February the 6th, he was forbidden to preach on the following day, as he purposed doing. The matter was referred to the Theological Faculty, and that board appointed three new conferences, at which he was to give an account of his doctrine and practice. The subjects introduced at the very first conference were so varied, that Spangenberg declared, he would rather give a statement of his opinions in writing. This was accordingly done. His views concerning the Lord's Supper, Baptism, the Ministry, the Church, and so forth, were in most respects sound and practical, but when submitted to the Board at the second conference they did not meet with the approbation of his examiners. He was then invited to a third conference, the result of which, however, was equally unsatisfactory. On being told in a confidential manner, that all past grievances should be forgotten, if he would renounce his connection with the Count and the Moravian brethren, he openly declared that he would never do so : " For I believe I shall be denying

Christ, if I deny his members ; and as such I consider the Moravian brethren." Many entertained the erroneous opinion that Count Zinzendorf was the real cause of his obstinacy.

On February the 27th he was told that his services at the Orphan-house were no longer required ; upon which he at once called upon the Directors, and thanking them for their past kindness, entreated them to forgive all his mistakes. On April the 2nd the royal mandate arrived, dismissing him from his offices at the University. It was drawn in the dictatorial and peremptory style, then customary at the Court of Berlin. Spangenberg was commanded to leave Halle before Easter-Sunday. The professors and teachers of the University were much grieved by the harsh tone of the royal injunction. Spangenberg, however, thankfully accepted it as from the Lord. On Good Friday he addressed a large company of Christian friends for the last time in the house of Pastor Struensee, with whom he had latterly taken up his abode. The following day a large concourse of people accompanied him on the way from his residence to the gates of the town. "In this manner," he writes, "I left Halle, and I cannot but regard it as a special leading of divine Providence, for my dear Saviour thereby desired to save my soul. If I had remained at Halle, the honours and riches, esteemed by the children of this world, might probably have become a snare to me, and I should have suffered the loss of my soul."

His name was certainly held in very high estimation at Halle, and it was doubtless a blessing to be removed from so dangerous a position.—In a letter to Leonhard Dober, he afterwards wrote : "The people of Halle received me as an angel of God, and loaded me with honours and praise ; this made me fear and tremble : I cried unto the Lord, to preserve me from the snare of worldly grandeur, and to keep me a fool in Christ. The Lord heard my prayer, and delivered

me from my troubles. My want of prudence and my stubborn conduct were overruled for the furtherance of his gracious designs. Blessed be his holy name."

We conclude this section with an extract from a letter, which he wrote, dated October the 7th, 1732, to Mr. Trautmann, a bookseller of Brieg, in Silesia, giving him an account of his impressions, on occasion of a visit to Herrnhut in the early autumn of that year. "The grace of God is uncommonly manifested in this place; the gifts of the Holy Spirit are poured out in copious streams upon the souls, and flow from soul to soul. The pure doctrine taught by Christ, and sealed with the blood of his servants, is maintained here with much care. The members of this congregation are far from setting up their own private opinions, because they are earnestly intent upon the sanctification of their hearts, and lose no time in caring for such work. Brotherly union among them is intimate, cordial, child-like, and as sincere as can be wished, while, at the same time, its only object is the attainment of a thorough self-knowledge. Outward ordinances are instituted for the edification of the church, and are altered according to circumstances. As regards external prosperity, the congregation is in very distressing circumstances, and exceedingly poor; for most of the members have sacrificed all their earthly possessions for the sake of saving their souls, and inhabit a place where they can earn but very little. Yet they are contented; I never heard a single complaint, although many have but very scanty means of subsistence, and are sickly. They have to suffer much from their neighbours around them, and often are greatly perplexed by their enmity. But the Lord helps them, and has made them to increase more and more within the last ten years, amidst all opposition. Whoever wishes to live with them, and is unwilling to part with all his fondest hopes, will feel very unhappy among them, for they carefully strive to do all our dear Saviour has commanded us. But whosoever

is intent upon caring for the things of eternity, and is satisfied with a few pence on his journey towards heaven, will soon discover the blessedness of the communion of the saints."

V.

FIRST APPOINTMENT IN THE BRETHREN'S CHURCH.

"The Lord God has led me in the right way."—*Gen.* xxiv. 48.

WHITHER was Spangenberg now to direct his steps? Herrnhut was the place towards which he turned his face. Thither he went by way of Jena, where his memory was still blessed by many. A cordial welcome awaited him from all sides, and on his departure many of the students accompanied him in procession through the town. On his arrival at Herrnhut, he was sorry not to meet with Count Zinzendorf; the latter, however, returned from his journey on May the 5th, and was rather perplexed, on account of the late occurrences at Halle. They agreed, that it would be best for Spangenberg to follow the rule of the Brethren, to be still, and wait upon the Lord, and not to defend his conduct by writing, except in case of need.

Spangenberg would have preferred to retire into the bosom of the congregation, but his superior talents could not well be hid in a napkin. With the knowledge and sanction of the congregation, Zinzendorf made him his Assistant. After much prayer Spangenberg resolved to dedicate himself entirely to the service of the Brethren's Church. An appointment was soon given him, the first he was called upon to undertake. The Brethren considered it as their special calling, to preach the gospel to the heathen. A company of four married couples and ten single brethren was about to be despatched to St. Croix, one of the Danish West India islands, to invite the poor negro slaves to the great supper

of the Lord. Spangenberg was commissioned to accompany them as far as Copenhagen. They set out in great poverty, about the end of August, travelling on foot. Wherever they went they preached the Gospel, speaking with all they met about the salvation of their souls, and telling them of the object of their journey. The Lord was manifestly with these poor pilgrims. Everywhere they met with the greatest hospitality, and often experienced the most touching proofs of Christian affection. At Stettin they were obliged to wait for the vessel, which was to convey them to Copenhagen. The time of waiting was diligently improved by them for the edification of their own souls, and the promotion of the eternal welfare of their fellow sinners. Some went out every day, two and two, to visit the awakenèd, whilst the rest remained at home to converse with those who might come to consult them on spiritual subjects.

The general complaint of the people was, that there were none willing to instruct them. Spangenberg remarks respecting them: "There are many stones here for building up the house of the Lord: but the masons are wanting, to commence the work. It is with these souls, as it is with a new-born infant, that has no mother nor nurse to wash and cleanse it, and give it its meat in the proper time. It must of necessity perish; whereas, it was strong enough in itself to live and to increase in growth and strength, if it had been cared for."

The activity of the brethren attracted much notice at Stettin. Spangenberg writes: "The people stare at us, as soon as we leave our house. I, myself, in particular, am their gazing-stock; the young lads in the streets all but run after me wherever I go." By occasion of a fast-day, the brethren and their meetings were publicly spoken against from the pulpit.⁴ They were called a band of fanatics. The result of this opposition was, that many more came to see and hear them.

September the 3rd, they took shipping in a vessel bound

for Copenhagen. They themselves carried their luggage on board, Spangenberg assisting them with his own hands. The passage, owing to contrary winds, lasted eleven days. Spangenberg held daily prayer-meetings and singing-meetings with the brethren, and on the Sunday preached to the crew at their own request. He states in a letter: "We can and we must confess, that the Lord was with us, guiding us with his own eyes, blessing us with his hands, rejoicing us with his loving heart, and strengthening us with the word of his mouth." On September the 14th they arrived in the Danish capital, where they took lodgings in the house of Mr. Ole Kerslet, a minister of the Gospel, who lately had been dismissed from office for preaching Christ, and was then intending to go to Herrnhut.

Spangenberg's business in Copenhagen consisted chiefly in consultations with the Chief Chancellor, Baron de Pless, who had desired the Brethren to assist him in the establishment of some new plantations in the island of St. Croix. This nobleman was a friend of the Brethren's Church; it was therefore no difficult task to make the necessary arrangements with him regarding the passage, the future position, the liberty of conscience, and the nature of the employment of the brethren among the Negroes. Spangenberg avoided all intercourse with the awakened ministers in Copenhagen, lest their connection with him should involve them in difficulties. The only gentleman whose acquaintance he cultivated was Professor Reuss, the chief chaplain at the Danish Court, who had been called to Copenhagen to fill the very situation which Spangenberg had declined. The latter now, more than ever, felt satisfied with his former decision, when he became better acquainted with the nature of the office of a court chaplain.

The brethren acted as a good salt in the Danish metropolis, causing their light to shine before men. The awakened shewed them much kindness, for which they, in return, were admitted to the private devotional meetings of the brethren.

Their meetings, by degrees, became so numerous attended as to attract public notice ; they were consequently obliged to admit but a limited number of friends.

The opposition which was raised against Spangenberg, on account of his troubles at Halle, chiefly by reports from Germany, grew daily stronger. He, therefore, wrote to Count Zinzendorf on October the 10th, " I think I am now no longer of any use here. I am like a fifth wheel to a coach. I even fancy that I am rather in the way, because the cause of the Brethren is rendered suspicious by my presence among them. People openly declare that they have no objection to the Moravian Brethren, who are honest and faithful men, but they don't like to see me with them. It is my conviction that many would speak with them if I were not in the way. As it is, many are afraid, stand aloof, and shun the light." Matters proceeded to such lengths that an intimation was given him to quit the country. Even the Chief Chancellor, De Pless, who was influenced by the prevailing opinions at court, became less cordial. Spangenberg considered it high time to depart. He denied himself the pleasure of accompanying the brethren on board the ship for the West Indies. They set sail on November the 12th, Spangenberg having previously left Copenhagen on the 5th, to return to Herrnhut. He wrote on this subject: " I greatly long to return to the lioness, (the congregation) as a little child longs for its mother, that I may again receive my daily food for the strengthening of my needy soul."

His longing was satisfied before the end of the year 1733. He had faithfully discharged the commission with which he had been entrusted, although he felt deeply humbled concerning his labours. " God looked upon the hearts, and revealed first to one and then to another their great sinfulness. If any one should ask, ' But why did you not do your work more faithfully ? ' I reply, ' We did not know better at that time. ' "

VI.

LABOURS IN WURTEMBERG AND HOLLAND.

“Unto ourselves no praise is due;
And should we even something do,
That in thy sight were pleasing,
To thee we render all the praise.”—*Hymn-book*, 886, 2.

It was not to be expected that a man like Spangenberg, burning with zeal for the Lord's work, should remain inactive; more especially, since the growing energy of the Church, which resembled the mustard-seed, presented ample scope for his constant employment. The love of God shed abroad in his heart, as the effect of his redemption, inspired him with the spirit of genuine and useful activity for Christ Jesus. The year 1734 was blessed to the Brethren's Church in general, and to Spangenberg in particular, by the clear perception of the word of the cross as the one thing needful for salvation. He observes on this point: “This doctrine of the Lamb of God, which taketh away the sin of the world, and of the blood of atonement, which cleanseth from all sin, became the source of the most blessed enjoyment to the congregation, and of her usefulness in many hundred places. It was also the cause of the most abominable contradiction. Meanwhile, I was led to serious self-examination, and prayed the Lord, my Saviour, most ardently to guide my way according to his mind.”

This prayer the Lord graciously answered.

Count Zinzendorf, from his childhood, had fostered the wish to preach the Gospel. Encouraged by Spangenberg, he submitted to an examination in theology at the University of Stralsund. Having passed it successfully, he resolved to enter the ministry of the Lutheran Church at Tübingen, in the hope of being able to obtain an appointment as chap-

lain to some cloister from the Duke of Wurtemberg. Spangenberg was commissioned to secure this object, and did all in his power to attain it, but, as might have been expected, without success. The Duke expressed his high regard for Count Zinzendorf, but for several weighty reasons declined acceding to his request. Spangenberg remarks : " My commission to Wurtemberg proved a failure ; yet though things did not go as I wished and hoped, I believe they turned out for the best. I did with all fidelity and with my whole heart, what I could to further this object, because I thought it would be useful and profitable."

Although the primary object of his journey had not been attained, much good resulted from it, both to the Brethren's Church and himself, and to the Count. On his way to Wurtemberg, he formed the acquaintance of many dear friends of the Brethren. In Graefenthal he preached with much blessing. Count Lewis de Castell constrained him to stay with him for eight days. In Nuremberg, he resolved to make an attempt at a reconciliation with the people at Halle, and to this end solicited the mediation of the venerable Senior Ulsperger ; but this good intention was misconstrued at Halle, and the breach became wider. He expresses his opinions, regarding many men of God, very freely in his letters to Count Zinzendorf during this journey. Of Dr. Buelfinger, he says, that " he entertains very just ideas regarding the Brethren, and has assisted them in various ways." Of Dr. Weissman, he writes : " In intercourse with him one almost gets suspicious, for he continually talks of *caution*. Professor Fisher judges the Count in very mild terms ; he is like a book in which there are many obscure passages. Whatever is clear and intelligible in him is very good, the rest it is best to leave unnoticed." Spangenberg cultivated an intimate acquaintance with Chancellor Pfaff, who was at first greatly prejudiced against Herrnhut, but afterwards received more favourable impressions respecting

the Brethren. He also made the acquaintance of some students who formed connections with the Brethren's Church, and gained the affections of two learned men, Hehl and Waiblinger, who subsequently entered the service of the Brethren's Church, in which they laboured with much blessing, and of which they became bishops. The picture he draws of Hehl is such as to call forth our admiration.

He succeeded in preparing the way for Count Zinzendorf's entering upon the ministerial office at Tubingen.

Spangenberg visited Wurtemberg on his way to Holland, having been requested by the Count to accompany the so-called Schwenkfelders to Georgia in North America. The latter had lived at Berthelsdorf, and were obliged to emigrate. They intended to proceed to Georgia, but suddenly changed their minds and wished to settle in Pennsylvania, Zinzendorf had entered into negotiations with the London Directors of the colony in Georgia, who expressed their willingness to sell a piece of land to the Brethren. This offer was not to be rejected, for in spirit they saw the door open for preaching the Gospel to the Indians. Spangenberg felt much at the thought of letting the Schwenkfelders go by themselves, but was ready herein, as on all other occasions, to sacrifice his own wishes to the will of the Lord. He thus regarded the performance of any work entrusted to his care: "I am quite certain that I cannot execute a single commission without the gracious assistance of the Lord. I therefore cry to him day and night to be with me, and to impart the needful grace, and he has at no time put my confidence to shame."

He hastened to London to make the needful arrangements with the Directors of the colony in Georgia, and to accompany the brethren thither. In the middle of November, 1734, we find him in Amsterdam, where he had to perform an important work. The Brethren wished to convey the message of the Gospel to the poor Negro slaves in the Dutch

colony of Surinam ; and to further this object, Spangenberg entered into negotiations with the Dutch Board of Trade, who desired to have some information respecting the Brethren's Church. It consequently became necessary to procure translations of the papers relating to its history. A Dutch gentleman of ability and honest principles, Mr. Isaac Lelong, kindly undertook this work, and thereby not only became acquainted with the Brethren, but also learnt to esteem them. He spoke of their cause to his friends, and was an instrument of securing for them manifold and substantial support in Holland. The first three missionaries left Holland for Surinam in the summer of the following year, 1735, through the energetic exertions of Spangenberg. Shortly before Christmas he went to Rotterdam, from whence he embarked for London. The passage was very unfavourable. Instead of being twenty-four hours on the sea, as had been promised, they were ten days on board the vessel. Spangenberg suffered greatly from hunger and cold, and was much grieved by the frivolity and ungodliness of the crew. Near the English coast they encountered a terrible storm ; but for him it had no terrors. He thus writes concerning it : " I cannot describe how happy I felt, nor do I remember any other period, in which I could rejoice in the goodness of God with such heart-felt joy, as amidst this tumult. I can say that I neither saw nor heard anything around me, for the Lord was powerfully working in my heart."

On December the 28th he arrived in London, with feelings of thanksgiving and praise.

VII.

EXPERIENCES IN LONDON AND ON THE VOYAGE TO
AMERICA.

“ We magnify thy grace ; pure love
Doth thy paternal heart excite ;
Thy pillar doth before us move ;
To dwell with men is thy delight.”—*Hymn-book*, 195, 4.

ON his arrival in London (“ the monster city in extent,” —as he termed it), the short days of winter and his want of knowledge of the English language proved serious drawbacks to the discharge of his varied duties. The Rev. Mr. Ziegenhagen, one of the chaplains of the royal court, a man of piety, and much esteemed in England, had been filled with prejudices against Spangenberg and the cause of the Brethren, by their opponents at Halle. Spangenberg in vain hoped to receive assistance from this gentleman, who treated him, however, with kindness. On one occasion he learnt from him that fifteen brethren were on their way from Herrnhut to Georgia, but that he (Ziegenhagen) had advised them to return home. Against this Spangenberg protested, and succeeded in procuring lodgings for them in the city. On January the 7th he had his first interview with the Governor of Georgia, General Oglethorpe, the Rev. Mr. Ziegenhagen acting as interpreter. Spangenberg soon perceived that the latter embraced the opportunity to throw impediments in the way of the Brethren. He therefore addressed the Governor in Latin, and in this language carried on the conversation. General Oglethorpe asked for a written account of the doctrine and constitution of the Brethren’s Church, in order to lay it before the Directors of the colony of Georgia, which Spangenberg very soon furnished. All the obstacles he encountered at this time he was enabled to overcome by faith, and as they vanished,

his confidence increased ; so that he could write, “Why must every thing be made so difficult ? May we not argue from this, that all will turn out for the best ?”

One day, when sitting down to write an essay, he felt such a powerful impulse to go to the Governor, that he could not proceed with his work. On reaching his residence, he learnt with pleasure that the brethren had arrived, and entered upon the lodgings provided for them by his Excellency. They had been cast upon a sand-bank near the English coast, and leaving their vessel, had proceeded to London on foot. Their mutual joy at meeting so soon, was great indeed. The brethren brought with them a commission for Spangenberg to accompany them to Georgia, together with the instructions for which he had long waited.

The negotiations with the Commissioners of the colony in Georgia proceeded very favourably. A large tract of land was ceded to the Brethren, accompanied with many important privileges. But whilst their prospects for the future were thus brightening, they were greatly straitened by pecuniary wants, which they felt the more keenly, because it was necessary to purchase provisions for the passage, and for their first settlement in Georgia. In these difficulties they frequently experienced the watchful care of the Lord over his feeble band of confessors. On one occasion Spangenberg was in want of four guineas to enable him to settle some accounts. While the brethren were at dinner, a gentleman entered the room and presented him with four guineas ; stating, that it had been very much impressed upon his mind, that the brethren stood in need of assistance ; he had accordingly gone to his brother, asking him to give him some money for certain good friends, and promising to add three times as much out of his own purse. His brother gave him one guinea, to which, according to promise, he added three others. Spangenberg on this occasion, as at other times, felt the truth of a remark he once had made :

“ Our Lord Jesus Christ, as soon as I looked to him with my whole heart, gave me the special assurance by his grace that he would never leave nor forsake me in regard to my temporal wants. I derived much comfort from his words, by which he forbids us to take thought for the things of the morrow. The providential care of our dear Father in heaven, of which our Lord Jesus Christ speaks in such emphatic terms, by his divine teaching, made me sink down before him in gratitude and amazement.”

Among other interesting connections which Spangenberg formed during his stay in London, we may specially notice his acquaintance with the Bishop of London, to whom he gave satisfactory information respecting the Church of the Brethren. In a meeting of the Commissioners for Georgia he was treated with the greatest cordiality, and commissioned to have the superintendence over all the passengers in their vessel bound for North America. They also gave him medicines, which he was to dispense in case of need. The brethren set sail in the beginning of February. Their voyage was upon the whole very prosperous. Several Swiss families, who emigrated as colonists to Carolina, occasioned him, however, no little uneasiness. Most of them were very sickly, and claimed his medical attendance, as well as his spiritual advice ; he cheerfully rendered both to the best of his ability. Five of them died, and were buried in the depths of the sea.

He could not sufficiently express his gratitude to General Oglethorpe for having assigned to the brethren a separate portion of the ship. By this arrangement they not only were protected against the contagious illness of the Swiss emigrants, but were enabled to edify each other by singing, prayer, and friendly conversation. The Captain and his crew paid marked attention to the brethren. The good hand of their best Friend guided them in safety to the destined haven, and Spangenberg gave utterance to his sentiments

and the feelings of his brethren during the voyage, in verses, composed on their passage across the Atlantic, of which the following is an imperfect rendering :

O Precious Love ! thou dost inflame
Our souls to glorify thy name—
To thee to live, to thee to die ;
For gifts and blessings from on high
To shower on man is thy delight ;
Yea every fear thou putt'st to flight—
And all our sicknesses by thee are cast
Into the unknown depths of ocean vast.

Once from thy fold we went astray ;—
And down the broad and devious way,
Where fearful shadows ever flit,
We hasten'd to the burning pit :—
But thou, with pitying heart, didst see
Our danger and our misery—
In tones of deep compassion thou didst cry,
“ Turn, turn, ye wandering sheep ; why will ye die ?”

We turn'd ;—then beams of love divine
Shone on our hearts, and made us thine :
Thy truth gave light unto our spirit ;
We saw thy all-atoning merit ;
And thou wast pleased, with tender care,
To guide our feet through every snare,
And lead us gently up the heavenly road,
Erelong to stand before the throne of God.

How faithfully thou lead'st thine own,
Lord, day by day, is amply shown ;
For with a tender mother's love
Thou watchest o'er them from above :
Such grace thou richly dost bestow,
That the poor worms of earth below
Are fitted for thy crown most glorious—
Where all shall shine who prove victorious.

Our souls to thee we now commend,
Keep them in safety to the end ;
That in the narrow road thro' grace
Unfaltering we may run our race,

Protected by thy mighty hand,
 Until we reach the promised land ;—
 Where we the prize of heavenly life shall gain,
 If steadfast midst reproach we here remain.

O may we be resign'd and still,
 Whatever be thy holy will ;
 Then let winds blow from east or north
 And drive the giant surges forth,
 We know that midst the tempest's roar,
 While ocean foams from shore to shore,
 Thou canst refresh thy children from on high,
 And quell the towering billows with thine eye.

VIII.

BECOMING ALL THINGS TO ALL MEN.

“ Amidst tribulation
 We follow our Saviour,
 Whose name and profession
 We'll honour for ever ;
 His shame we bear—and gladly share.”

Hymn-book, 508.

THE brethren reached Georgia in safety. Fifty acres of land on the banks of the river Savannah were measured out, according to the promise made to Spangenberg. Their first care was the erection of a temporary dwelling. This they finished within a fortnight, during which time they encamped in the open air. They had scarcely taken possession of their hut, when the season became so rainy, that they were truly thankful to the Lord for their humble dwelling. The brethren next commenced clearing the ground for field labour, and sowing of the crops ; and on the 19th of June, Spangenberg was able to report to the Governor, that the prospects of a good harvest were very favourable. The inhabitants of the neighbouring town of Savannah, shewed them much kindness, which proved truly welcome during the season

of sickness through which the brethren passed soon after their arrival. They were at one time in great trouble on account of the illness of the brother who had the management of the farm, as this was their main support. Spangenberg on that occasion experienced a very remarkable answer to prayer. Kneeling down by the bedside of the patient, he fervently prayed for his speedy recovery ; after which, rising from prayer, he addressed the sick man in the following words : “ My brother, I think you had better get up, in the name of the Lord, and believe that you are well.” And immediately the patient believed, rose up, and went to his work. His services were the more needed, because another dwelling-house was to be built for a number of brethren and sisters, whose arrival from Europe was expected from week to week. These, however, did not come till the commencement of the year 1736.

Meanwhile, Spangenberg diligently prepared the way for them, by caring faithfully for the souls of the emigrants around. He observes : “ The Lord our Saviour owns our work most graciously, for he looketh on the heart.” The brethren were occasionally rejoiced by visits from Indians, who attended their singing-meetings with reverential awe. Spangenberg declares that he spent many happy seasons with his brethren in the course of that year, although they were much tried with poverty and other difficulties. We know the source from whence this happiness proceeded, namely, the communion of his heart with the Lord. On one occasion the brethren were absent from home for several weeks, and Spangenberg was left behind, a lonely inmate of their cottage ; yet he was not lonely, for the Lord was with him.

The quiet of the little colony was agreeably disturbed in February 1736, by the arrival of several brethren and sisters under the guidance of David Nitschmann, who in the course of the previous year had been consecrated a bishop of the

Brethren's Church by Bishop Jablonsky of Berlin. The same vessel had brought General Oglethorpe from London to Georgia. The Governor and his friends were very much pleased with the flourishing colony, and not a little surprised to find the learned and well educated Spangenberg busily engaged in cooking dinner for his brethren. The number of the new congregation steadily increased. This led both Spangenberg and Nitschmann to think of the introduction of an organization, similar to that of the congregation at Herrnhut. Overseers, class-leaders, servants, and sick-waiters were appointed. The flock was divided into bands or classes, for mutual conversation and exhortation on spiritual subjects. It was agreed, also, that an elder should be appointed. We will hear Spangenberg's own account of this transaction: "In a full meeting of the congregation Br. Anton Seyffert was unanimously chosen for this office. He was thereupon requested to leave the room, while a conversation ensued concerning the nature of his appointment and its requirements. On his re-admission some appropriate verses were sung, and prayer was offered. Bishop Nitschmann then pointed out to him the great importance of the office: The elder ought always to be foremost in being ready to suffer for Christ. Such was the case in the primitive Church, and likewise among their ancestors in Moravia. The bishops always were the first victims in times of persecution. The question was therefore addressed to him whether he was willing, if need be, cheerfully to lay down his life for the Lord Jesus and his congregation? Having answered this question with a hearty 'Yes,' he was further reminded, that declensions in the Church of Christ generally originated in the assumption of power by the bishops over their flocks, and a desire to have the pre-eminence in external matters. Another question was accordingly put, whether he would be ready, if at any time the thought should enter his mind, that he was the elder of the Church, and therefore above

his brethren, to condemn such a thought as from the wicked one, and to dismiss it immediately? To this he replied with a firm and deliberate 'Yes.' Hereupon, Nitschmann offered up a fervent prayer on his behalf, and then blessed him for his office by the imposition of hands."

Such was the simple and impressive ceremony observed in this consecration of an elder. Spangenberg himself was soon after ordained a presbyter of the Brethren's Church, by Br. Nitschmann, in the presence of the whole congregation. His official engagements in the colony having now terminated, he earnestly desired to follow his first appointment, which was to accompany the Schwenkfelders to their place of destination. He therefore resolved to visit them in Pennsylvania, and to embrace the opportunity for ascertaining if an open door could not be found there for preaching the gospel to the Indians.

Accompanied by the best wishes and prayers of the congregation, and with letters of recommendation from General Oglethorpe, he set out for Pennsylvania on the 15th of March. On his arrival he visited the Schwenkfelders in their colony, and met with a very kind reception from them all, more particularly in the house of a certain Christopher Wiegner. Spangenberg's chief care was to lead him and his co-religionists to a clearer insight into the truth as it is in Jesus. He writes: "I will visit the people, offer them the peace I myself enjoy, be at their service, hear, ask, and answer, as they may require. I pray that the Lord himself may open the door." He spared no toil to gain his object. Unwilling to remain idle in the mean while, he was not ashamed to assist in the farm of his host. An occasional visitor in Pennsylvania might at that time have seen Spangenberg diligently threshing in the barn. "I was learning," he says, "and thought to follow the mind of Christ in this matter. For I lived among the peasantry, and remembered the words of Christ to become all things to all men."

There were at that time many other sects in Pennsylvania, such as Baptists, Seven-day Saints, the New Lights, Separatists, and others, upon all of whom Spangenberg endeavoured to exercise a salutary influence. To some he was the instrument, by the grace of God, of bringing the saving knowledge of Christ Jesus. He adhered to his principle of being a common friend to all, without joining more closely any particular sect.

“They received me with great kindness,” he writes, “and my labours among them were not in vain.”

Whilst thus labouring blessedly in Pennsylvania, he very unexpectedly received a call to go to St. Thomas in the Danish West Indies. The mission of the Brethren among the Negroes in that island, was in a prosperous condition. The absence however of ordained brethren prevented the baptizing of the converted Negroes. Bishop Nitschmann, who was to have gone to St. Thomas, returned to Europe, and commissioned Spangenberg to hold the visitation in his stead. The latter reached St. Thomas on the 10th of September, to the great satisfaction of the brethren in that island. The white people were greatly enraged, because the testimony of the missionaries condemned their licentious practices. The Negroes, on the other hand, were very eager to hear the word of the cross. Times of trouble had not been wanting. Scarcity of provisions and heavy sickness had tried many, and driven them to the true Helper in all need. Spangenberg met with many difficulties; but his work was much blessed. He called upon all persons in authority, begging them not to oppose the work of God; while at the same time he encouraged the brethren faithfully to persevere in it. On April the 30th he had the pleasure of baptizing the first three converts. Thus the foundation was laid of a congregation of Negroes, which in process of time numbered many thousands.

In the midst of his activity he was laid upon a bed

of sickness, from which none expected he would recover. On this occasion it became strikingly manifest how strong a bond of union already connected him with his beloved Negroes. Bathed in tears they stood around the sick bed of their dear teacher, and cried for help. During the night he heard a newly baptized Negro, who was watching at his-bed side, with loud and earnest prayers implore the Lord for the restoration of his health. He was so deeply affected by this that he himself joined in the fervent petitions of the Negro; and the Lord heard their cry. His engagements in the West Indies having now terminated, he longed to return to Pennsylvania; although he confessed: "How gladly would I remain here to share in the reproach and in the blessings of the brethren; but my heart longs to be useful, where the Lord points out my sphere."

In the island of St. Eustatia, he met with a vessel bound for New York. In this he secured a passage; and the captain, Nicholas Garrison, requested him to address a few words of exhortation every day to himself and his crew. His words were blessed to many. When they were near New York, a heavy storm threatened the vessel with destruction, and greatly alarmed the captain. Spangenberg encouragingly assured him that the Lord would preserve them; and, indeed, not many hours after, they reached the desired haven in perfect safety. Captain Garrison from that day forward sought closer acquaintance and connection with the Brethren, into whose service he entered in the sequel. Spangenberg had scarcely been two months in Pennsylvania, when an urgent letter from the brethren in Georgia summoned him thither. The English had demanded that they should take up arms against the Spaniards, who threatened an attack. This the brethren refused to do, and were consequently exposed to much trouble. They then applied to Spangenberg for counsel. After a long and hazardous voyage, during which he was several

times in imminent danger, he arrived safely in Georgia. The brethren and many of their neighbours gave him a hearty welcome. Others were very much opposed to him, and openly declared that they would cut him in pieces if he should fall into their hands. The internal course of the congregation, however, was very satisfactory, and Spangenberg was much pleased to perceive a growing desire to preach the gospel to the Indians. The Lord laid his manifest blessing upon the new colony, by sending them plentiful harvests. The brethren also found a well of such excellent water, that people came from the neighbouring town to fetch it. Spangenberg revised and put in order all the account books, and advised his brethren, in the event of an outbreak of war, to emigrate. In the year 1739, they were actually compelled to leave their beautiful property, and to seek a place of refuge in Pennsylvania. A very trying time of sifting ensued; one portion of the congregation waited in Georgia for a clearer indication of the Lord's will regarding them, whilst another portion emigrated to Philadelphia, where each one sought to promote his own personal interests. Spangenberg observes: "There must be divisions in the congregation, that they which are approved may be made manifest."

In November, 1737, we again find him in Pennsylvania, labouring in much blessing. The more acquainted he became with the errors of the sectarians, the more his thankfulness increased for the pure gospel preached in the Brethren's Church. In his joy over this blessing, he, on one occasion, wrote to the brethren at Herrnhut to make a good use of their privileges. "Having seen and become acquainted," he says, "with many persons who strive to live godly or practise bodily exercises, I can say that Herrnhut not only has become dear to me, but grows dearer each day to my heart. O! how seldom and very rarely do we meet with the pure and simple gospel all over the world! How few there are who are firmly grounded upon Christ, and are united in one

spirit by the Holy Ghost! Of my own labours, I may not speak much. My personal experience greatly resembles the April weather in Germany. Before you are aware, there is a heavy shower. The ground is hardly moist, when, behold, the sun breaks forth again. Then, perhaps, a sudden snow-storm follows. Yet amidst all these changes of weather, the trees begin to bud and the grass is growing. Then the month of May appears. For this May, I am still waiting.”

He makes the following humble confession of his own spiritual state during the period we are now speaking of:—
“It is quite clear to myself, that my ways are very imperfect, and that Christ is not yet become to me the righteousness of God. I do not sufficiently feel the power of his blood. But I hunger after it with my whole heart, and consider it the one thing needful that I ought to care for. The communion of my brethren becomes daily more precious to my soul, and I long to enjoy it more and more in your midst.” This longing was soon to be satisfied in fullest measure, for he received his recall to Europe.

IX.

LABOURS IN GERMANY.

“Lord, grant us, though deeply abased with shame,
With true Christian courage to act in thy name;
In thy blessed work may we always abound,
And let with success all our labour be crown’d.—*Hymn-book*, 888.

THE war between England and Spain caused much uneasiness to many of Spangenberg’s fellow-passengers on their voyage from North America to England. They were afraid lest they should fall into the hands of the enemy. Spangenberg remained very calm, comforting himself with the words of Jesus: “And when ye shall hear of wars and rumours

of wars, see that ye be not troubled." He went by way of London to Germany, and arrived in Wetteravia about the end of the year. Count Zinzendorf had gathered around him, first at the castle of Ronneburg, and afterwards at Marienborn, a company of servants of the Lord, which was known by the name of *The Pilgrim Congregation*, and as such laboured in much blessing. Here Spangenberg also found a sphere of usefulness. He asked the Directing Board of the Unity to entrust to him the management of the outward affairs of the schools, and the care of the visiting brethren and sisters. This request was readily granted; for he enjoyed the confidence of all. The great poverty of the Brethren rendered the discharge of the duties in his new office oftentimes very difficult; yet the Lord approved himself on many occasions as the real Father of the house. The household affairs of Count Zinzendorf were likewise committed to his care, in addition to which he conducted the official correspondence of the Brethren, concerning which he remarks in a letter: "I am so situated at present, that there is every prospect of my remaining for some time at Marienborn and Herrnhaag (where at that time a congregation was being settled). I derive much benefit from my residence in this place, and may say with truth, that I grow in grace and in the knowledge of our Saviour Jesus Christ in the midst of the congregation. The gospel of the glorious majesty of Christ is preached among us with power and the demonstration of the Spirit. The grace of God reigns in every heart, filling all with such a fire of love, that we cannot but rejoice and be humbled before the Lord. I find enough to do in managing the affairs of our schools and other duties, which devolve upon me in the pilgrim congregation. May the Lord fit me for my office."

One of the brethren narrates the following particulars concerning Spangenberg during this period. "I used to see him in a dress similar to that worn by the Schwenkfelders ;

a grey coat without buttons and pockets, of a coarse linen texture, manufactured by the Schwenkfelders, and fastened with loops. The single men slept in two separate rooms. Spangenberg every morning woke us, left the room, and soon after returned, to see if we had got up. If at any time he found us still in bed, he would sing, 'Why will ye sleep; awake, ye young lions, and be up. Let not sloth bring you reproach.' On one occasion he tapped me on the shoulder, saying, 'My young brother, when I was at your age, I was always the first out of bed, lit the fire and swept the room. You ought to do so now.' In January 1740, I generally found him every morning (about 5 o'clock), when I fetched water, standing at the well in the open air, washing his head and hands, though the cold was most intense." His activity rendered his services highly valuable, and they were so often called into requisition that he became, according to his own confession, "the *common servant*." There was therefore an abundance of work—numerous trials—and also great joy.

Whilst at Marienborn he had the mournful pleasure to witness the happy departure of a Negro woman. "We have no reason," he writes, "to lament her loss, for she is saved by the blood of the Lamb. Nor do we consider her as lost to us, for she still belongs to our number, although our Saviour has conducted her into another chamber and adorned her with another garment. Her earthly tabernacle will be dissolved, but the Lord will raise from the dust a glorious body, that it may be like unto his own glorious body. Meanwhile we will do what we can to please our Saviour by his enabling grace; and when we are weary, he will release us. Whenever he calls, we will be content, like day labourers, who are thankful, if their master calls them from their work about noon, and gives them leave to rest in his house."

Spangenberg's duties as house-father of the schools were of such a nature, as to require female assistance; and

a help-meet was soon found for him. There lived at that time in Wetteravia a faithful Christian whose name was Eva Maria Immig; her maiden name was Ziegelbauer. Her first husband had been a pious lawyer, with whom she had come to Herrnhut in the year 1727, and whom she lost in the following year. He departed this life in peace, after having passed through many severe conflicts. His widow was appointed one of the first elders, being a very faithful and talented Christian; subsequently she became the labouress of the widows. During the year 1739 she had lived with the pilgrim congregation in Marienborn. On the 5th of March 1740 she was united in holy matrimony with Spangenberg. Soon afterwards the latter wrote to a friend: "As regards my spiritual course and the state of my heart I have undergone no change, except that I am enabled to say, I learn daily more and more, how to forget self, and to become more willing and ready to serve the souls bought with blood. In reference to external matters, I have not only undertaken various duties, which I neither had learnt nor was used to discharge in former years, but I have also received an help-mate in the person of the widow Sr. Immig, an experienced and faithful hand-maid of the Lord. We have acted in entire accordance with the mind of the congregation, and were convinced before our marriage that it would be after the mind of Christ; since then this conviction has been daily more confirmed. Our covenant before the Lord is this, that it shall be a joy to us, to be spent in his service and for the good of his people. May the Lord seal and confirm this covenant with his grace."

In the year 1740 a Synod of the Brethren's Church was convened at Gotha. Among other subjects the relation of the Brethren's Church to the established Churches of the land was considered. The Synod maturely discussed, how the labourers in Christ's vineyard were to meet the opposition

of the enemies of the cross, and how souls might be converted to Christ in the most effective manner. The truth of the written word was prayerfully considered in reference to these topics. The constitution of Herrnhut, Pilgerruh, and Herrnhaag; the pilgrim congregation, and the mission among the heathen were minutely examined. Spangenberg's counsel in these deliberations was highly valuable. He remarks on this Synod: "I can say with truth, that the Lord was in our midst. Divine seriousness and the power of grace prevailed in our assembly, leaving no room for quarrelling, angry words, or unsanctified disputations."

The synodal conferences were continued at Marienborn in the month of December; when several points touched upon at the Synod of Gotha, were reconsidered. There were seventy brethren and sisters present, all of whom were experienced labourers in the Church. The meetings of conference sometimes began at 6 o'clock in the morning, and were continued till midnight. On several occasions the members scarcely allowed themselves time for taking their meals, lest they should lose the thread of their arguments. "Each day has its own share of evil, but each day also has its blessings. We were united to each other in love and peace. Our Saviour's presence was not only believed in, but felt in our hearts." The conferences were closed at the end of the year, although several topics were postponed for further consideration.

Spangenberg regarded his numerous and faithful services in Wetteravia with his wonted humility, as we may gather from the following confession: "The Lord our Saviour and his faithful servants did all in their power to render me useful in the house of God, that is, his congregation. But when I examine what use I made of their help, I appear before God and my dear brethren and sisters in the spirit of the poor publican; I stand afar off, smite upon my breast, and say, 'God be merciful to me, a sinner.' "

X.

LABOURS IN ENGLAND.

“ In Jesus’ love and peace,
On earth’s extended face,
Dwell our congregations.”— *Hymn-book*, 810.

THE fire which the Brethren had kindled in England spread far and wide. Several letters reached the Directing Board of the Unity, asking for a mission of brethren and sisters to England. Spangenberg was commissioned in the spring of 1741 to go thither, in company of several fellow-labourers. They arrived in London on the 5th of April, and were well received by their brethren. Spangenberg’s chief care was to maintain the bond of union among all his fellow-labourers. “ In this,” he writes, “ our Saviour powerfully assists us, his Holy Spirit exercising so gracious an influence upon each soul, that we can do nothing but look on in amazement. He does the work, without our interference. In short, the sun shines so brightly, and the dew of heaven descends so graciously, that fruits spring forth spontaneously by his creative power.”

The brethren faithfully adhered to the simple doctrine of the cross, whilst others, and more especially John Wesley, whose acquaintance Spangenberg had formed in North America, urged the setting forth of the doctrine of perfection. The word of the cross was blessed to many. “ Whilst others preach perfection, we glory in our misery and weakness, and in the Lamb slain for us. On this point we are all agreed, thanks to the Lord, and can testify with truth that we love each other heartily. Our Saviour walks amongst us, and his footsteps drop down blessings in abundance.”

The Christian friends who joined the Brethren’s Church were animated by an eager desire to spread the knowledge of the Lord to the utmost ends of the earth. For this pur-

pose they formed "The Society for the Furtherance of the Gospel among the Heathen." The Committee consisted of four members; and Spangenberg was elected a member of committee as assessor of the Moravian church. They met on the first day of every month, and admitted well-wishers of the cause to their meetings. Missionary intelligence was communicated, and donations were handed in at the close of the meeting, for the support of the missions. The Society soon prospered so greatly, that they were able to assist three brethren on their way to Pennsylvania. Spangenberg writes: "May the Lord give us ability and means to send forth many more servants and handmaids into his service." This Society subsequently was dissolved; but was again reorganized in the year 1768, with distinguished blessing.

As the year 1727 had become memorable for the Church of the Brethren by the pentecostal outpouring of the spirit of love and harmony, uniting all in one bond of union, so in like manner the year 1741 is marked by an important event. Count Zinzendorf was on his way to North America, where he wished to promote the labours of the brethren in Pennsylvania, and, if possible, to further the mission among the Indians. About the beginning of September, he arrived in London, in company of several brethren and sisters. On the 11th of that month, a synodal conference of the servants of the Church was opened. Leonhard Dober had just then resigned his office of *Chief Elder* of the whole Church. This occasioned many perplexing deliberations, as the brethren did not know of any brother to whom they could confidently entrust the vacant office. But, on the 16th, when they were greatly troubled on account of this difficult subject, their thoughts were directed most powerfully to the conviction that Jesus is the Chief Shepherd and Bishop of souls, and the Head of the Church, and that therefore the brethren could do no better than commit the office of Chief Elder to him. With many tears, they sank

down upon their knees, imploring the Lord to undertake the guidance of the Brethren's Church, and to do for them in all perfection what their former elders had done in much weakness. The peace of God filled their hearts, which they considered as an answer and seal to their prayers. This joyful and important event was announced to all the congregations on the 13th of November. Everywhere the members of the Church simply surrendered themselves to the guidance of the Lord Jesus Christ. This day is justly celebrated as an important memorial day of the Brethren's Church.

The synodal conference of London was of importance to Spangenberg for many other reasons. He was appointed Overseer of all the committees, and entrusted with the office of the so-called General-Diacony, which comprised the management of all the financial affairs of the Church. This was a very responsible post. His counsel and help were called for on all sides. In subsequent years, he remarked: "I could not possibly help everywhere; this continually drove me to my Saviour for his divine assistance. He alone knows how many thousand times, and with what ardent supplications, I turned to him in prayer by day and night, in the confident hope that he would help me at the right time. And now I can joyfully declare he has helped me. Glory be to him in the Church which waiteth for him, and in that which is around him."

In addition to this, the direction of the affairs of the church in England continued to be entrusted to his care, as heretofore. We have just heard where he sought for help. Without faith he could not possibly have got through all his varied difficulties. At one time money was wanted to meet the liabilities of the schools for children, as the sums paid by the parents were not sufficient to cover the current expenses. At another time he was expected to find the means for the support of the labourers, who were appointed for the service of the societies, lately formed in England. Some months

after the departure of Count Zinzendorf to North America, a company of about an hundred brethren and sisters arrived in England, on their way to Pennsylvania, where they purposed forming a new congregation; Spangenberg not only cared for their board and lodging while in London, but also purchased and fitted out a vessel for their voyage to America. They had arrived on the 24th of February, 1742; and on March the 14th the ship was ready for them. Spangenberg derived much blessing from their company, and says concerning them: "They are certainly little children, who suck the breasts of divine grace, and know of no danger nor misfortunes, nor even think of any. They are protected under the wings of the Lord with tender care, like chickens under the wings of the hen. They know of nothing else, but this one thing, Our Saviour loves us, poor sinners, for he died for us. We feel his love, and need not fear his wrath, for he has shed his blood for us. We love each other, and our fellowship is blessed."—The leave-taking at Gravesend was very affecting. The conversation first turned upon the verse (Hymn-book, 923.): "How are thy servants bless'd, O Lord, how sure is their defence!" &c. The company fell on their knees, and joined in singing a farewell hymn. The crew were deeply affected by this impressive scene. On March the 19th they set sail, the Daily Word for the day being: "Fear not, O land, be glad and rejoice."—Joel ii. 21.

The work in England so rapidly increased, that Spangenberg scarcely knew how to superintend it. There was much to be done in and about London, where the brethren kept twelve meetings every week in different localities, besides preaching on Sundays in one of the churches. At the same time the call was heard, first from one, then from another part of the country—"Come over and help us;" more particularly from Yorkshire, where Mr. Ingham, a clergyman of the English church, and a powerful witness for

the truth, preached the gospel with much blessing. Upwards of 1200 souls were awakened, and desired to become acquainted with the Brethren. At their request Spangenberg went to Yorkshire to see the work of the Lord among them. He remarks, regarding their preaching there and elsewhere, "We preached at many places in England, and took for granted that we must commence with the very first principles. We everywhere set forth the history of our Saviour's birth, life, doctrine, sufferings, death, and resurrection, as though they had never heard of it before. And many persons told us afterwards, that they heard these things for the first time in their life. Upon many, our testimony made so deep an impression, that they resolved, from that day forward, to turn unto Christ."

Spangenberg established a place of residence for the servants of the Church, after the model of Marienborn, at Smith-house, in Yorkshire. On June the 17th, 1742, the brethren took possession of it. The work was now divided into three distinct spheres; one in London, another in Broadoaks, where the schools for the children were established, and the third in Yorkshire. In process of time, many awakened souls flocked around the brethren in Smith-house, which led to the establishment of several congregations, of which *Lambs-hill*, afterwards called *Fulneck*, was the principal settlement.

In the same year Spangenberg went to Marienborn, in order to arrange with his fellow-labourers several important matters, which could not well be settled by correspondence. His absence from England lasted only four weeks. On his way to London he walked for two days and nights on foot, carrying his portmanteau on his shoulders, whilst his companion lay ill at an inn, unable to proceed any further.

The brethren were, at this time, greatly persecuted in Yorkshire; the common people would cast stones at them, and cry, "Away with you." But they remained firm, and

covenanted anew to adhere to the doctrine of the cross, upon which the Lord laid his richest blessing. About the middle of February, 1743, Count Zinzendorf came to see them, which occasioned great joy. They had gone to meet him at Doncaster. "No other creature," says Spangenberg, "could have induced us to go so far, for it was dark as pitch, and the road almost impassable : but love urged us onward. The next morning we set out early, and very soon met the dear pilgrims. Joy and abasement filled our hearts ; we welcomed them as messengers from heaven." Count Zinzendorf remained eight days at Smith-house, expressing his pleasure at the flourishing work of the Lord.

Spangenberg accompanied the Count on his return to London, and went with him to Amsterdam, where, at that time, the greater part of the Directing Board of the Unity was assembled, with whom several conferences were held. Shortly afterward, Spangenberg visited Germany, to consult with his brethren about the colony which was to proceed to Pennsylvania. From Holland to Silesia he travelled on foot. In Silesia he met with Count Zinzendorf and his assistants. On observing the flourishing work of the Lord in that country, he remarks in a letter : "The hearts are opened with the key of David, and the preaching of the gospel is like a fire that melts the coldest of them like wax. The labourers are united in the most affectionate bond of love, so that one cannot but rejoice with them, and be filled with the fire of their love." On his return to Holland, he met the company destined for Pennsylvania. After accompanying them to Plymouth, he returned to Yorkshire, where he found the brethren in great trouble. The warden of the congregation, an English brother, from whose abilities and usefulness Spangenberg had expected much good for the Church of the Brethren, and in whom he had placed unlimited confidence, had left the congregation, but not without having created much dissatisfaction in the minds of many against the elders, yea, against

the whole Church. Spangenberg, in reference to this affair, wrote, in his report to the Directing Board, "You may readily imagine, how deeply we felt this unpleasant circumstance. On examining the case we soon discovered that it was an old sore, which had not been thoroughly healed, and now burst out with increased virulence. And here I am to blame, and ask our Saviour and his congregation to grant to me their full pardon." Thus he took upon himself all the blame, and humbly bore the reproach brought upon him by this affair.

Of his labours in this country in general he observes: "What shall I say at the close of my services in England? I have numberless reasons for praising the Lord and bringing thanks to his holy name. But when I look upon myself I feel what is expressed in the verse—

For grace I weep and pant,
'Tis mercy that I want."

This humble and child-like disposition rendered him at all times an amiable ornament of the church of God. We cannot refrain from inserting here the following expression of his sentiments, contained in a hymn which he composed about this time.

When simplicity we cherish,
Then the soul is full of light:
But that light will quickly vanish,
When of Jesus we lose sight.

He who nought but Christ desireth,
He whom nothing else can cheer,
But the joy which he inspireth,
Lending to his voice an ear;—

Who sincerely loveth Jesus,
And upon his grace depends;
Who but willeth what him pleases,
Simply following his commands;—

Who to Jesus humbly cleaveth,
Pays obedience to his word,
Yea, in closest union liveth
With our Saviour, Head, and Lord ;—

Who in Jesus Christ abideth,
And from self-dependence free,
In nought else but him confideth:
Walks in true simplicity.

He who is by Christ directed,
Trusting the good Shepherd's care,
From all harm will be protected,
And no danger needs to fear.

XI.

RETURN TO AMERICA.

“I can do all things through Christ which strengtheneth me.”

Phil. iv. 13.

ABOUT the middle of January, 1744, Spangenberg left England for Silesia, and joined Zinzendorf and the pilgrim congregation who were staying at the castle of the Count de Promnitz, which was then called Gnadeck. Here the office of house-father was assigned to him. He remained there only two months, but enjoyed so much happiness that he testified, “those were blessed days, which will not be forgotten, even when the world is consumed by fire.” From Silesia he accompanied the pilgrim congregation to Marienborn, where several conferences were held.

On the 15th of June, 1744, he was solemnly consecrated a Bishop of the Brethren's Church, in the presence of the congregation at Herrnhag, and received a commission to return again to America; for this reason he was consulted, in several conferences with Count Zinzendorf, on the whole work in that country which he was appointed to superintend. On

the 28th of June the following blessing of the congregation was pronounced upon him and his partner: "May our Lord Jesus Christ endow you with all the needful heavenly gifts, and give you all his patience, his counsel, and the aid of the Holy Ghost. Be elders in the new world, adorned with all the blessings of the Head of the Church, with his grace and his power. May the love wherewith he loved you unto death, shine forth in all your words and actions, and in your whole countenance. Be one in heart before the Lord and his people; and love those who love Christ, as well as those who hate him. Let nothing overcome you. The grace of our Lord Jesus Christ, the victory of the Father, and the continual comforts of the Holy Ghost be with you, and make every thing easy, helping you through all difficulties."

Greatly refreshed by this gracious blessing, Spangenberg and his wife set out on the following day for Holland, in the company of some other brethren. On the 5th of August, the day on which they set sail from Amsterdam, the Doctrinal Text was, "Lo, I am with you always," Matt. xxviii. 20. This they experienced in a remarkable manner during their passage. The voyage, indeed, was very unsafe on account of the war with England, and more than once they were in danger of being taken prisoners; but God enabled them to reach the desired haven in safety towards the end of October, and Spangenberg hastened to the congregation of the Indians at Shekomeko.

A law had been lately passed at New York, forbidding the brethren, who were suspected of being friends of the French, from staying among the Indians and preaching to them. The meetings had, in consequence, been discontinued, but the missionaries still remained at their posts. Spangenberg, therefore, went thither in order to comfort and encourage them. The first man he met was the Indian teacher Johannes, formerly a very wicked man, but now a

faithful witness of the grace of our Lord Jesus Christ. Spangenberg had never seen him before, but at once recognized him, having been told that he resembled Dr. Luther. He remained twelve days among the Indians, with whom he held many conversations, with a thankful heart for the grace that prevailed. His wife wept for joy on seeing these brown sheep of Jesus. He himself writes: "We remained for some time in the midst of this congregation, gathered from among the heathen, and endeavoured to build them up in the faith." The above mentioned law was subsequently rescinded, in consequence of representations on the part of the brethren.

On the 30th of November he arrived in Bethlehem, which henceforth became his usual place of residence. He was soon convinced that the Lord had established a great work in North America by the instrumentality of Count Zinzendorf and his brethren. The whole burden of superintending and furthering it now lay upon Spangenberg. We have already seen whence he derived support and confidence. In the strength of the Lord he commenced his labours; which comprised the spiritual charge of the congregations at Nazareth and Bethlehem, their financial affairs, the preaching of the gospel, and the care of the awakened souls in the whole region, together with the mission among the Indians.

The settlements at Bethlehem and Nazareth afforded him much pleasure. They had been organized after the pattern of the European congregations by Count Zinzendorf, in 1742. Spangenberg's main object was to preserve their constitution and discipline. He was enabled to say concerning them: "We enjoy sweet peace in the midst of the turmoil round about us; we love each other in sincerity, and mutually rejoice each other's hearts. We sensibly perceive the presence of our Saviour, and his walk among us on all occasions. It is manifest to all that he graciously and won-

derfully helps us through. The friends of our Saviour adore him for it, while his enemies are enraged. We are humbled in the dust before him and are filled with deep abasement."

The congregation at Bethlehem was the centre of the activity of the brethren. Whenever the missionaries felt fatigued in body and mind by their labours among the Indians, they repaired to Bethlehem for recreation ; there they found comfort and encouragement. Spangenberg was particularly active in administering to their wants, and was the means of stirring up a missionary spirit among many. He writes on this subject : " When the congregation at Bethlehem heard of the departure of the witnesses in St. Thomas, the desire was awakened in many to devote their lives to the mission service. If I had asked the congregation, one by one, who would be willing to go to St. Thomas, the house of pestilence, some twenty or thirty brethren and sisters would doubtless have expressed their readiness to go thither." A lively spirit of true Christianity reigned among the different choirs and classes, more especially among the young. Spangenberg loved the little children, whom he used to call his lambs. The same state of things existed at Nazareth also, which lay at a distance of about nine miles from Bethlehem. Zinzendorf, on a certain occasion, expressed some doubts respecting the internal course of these congregations, to which Spangenberg replied in the most decisive manner, that they were firmly established upon the foundation of the Brethren's Church, adding : " You ought, however, to consider that our little congregation is yet as it were in its cradle ; if you compare us with the manly age of the European congregations, our feet will certainly appear too little for your shoes." . . . " Every body owns our stamp as messengers of God. Whoever comes near us, is either caught by our fire, or flees from us in dismay."

The management of the finances, however, occasioned no little trouble. While conducting the affairs of the General

Diacony in Europe, he had learnt to understand the peculiar difficulties attending the external maintenance of the congregations. His principal care was, therefore, to make the American congregations self-supporting. The sweat of the brow and faithfulness in business were necessary requisites for the accomplishment of this object. Their housekeeping was conducted in a very primitive way; Spangenberg acting as house-father and his wife as a mother for all. He urged every one to be active and faithful; and exhorted all the servants and handmaids of the Lord who held official situations not to be ashamed of working with their own hands. "We wish," he writes, "all the brethren and sisters who tarry by the stuff to be diligent in business, in order to support those who go to the battle. In this way, every one, even a child of four years of age, may serve in the gospel, by spinning and picking wool for the pilgrims. I am convinced that our people here, who live as a school of prophets, will grow weak in body and feeble in heart if they do not work hard with their hands." Each one retained his own private property, but gave all his earnings for the support of the common house-keeping. Spangenberg received a considerable legacy about this time, which he at once presented to the common fund. In this manner, he strove to keep the external affairs of the Church in good order. Nevertheless, it became necessary at times to contract debts. The Lord, however, preserved the brethren from getting into difficulties. Their extensive connection with many souls in the adjoining districts proved a means of securing them pecuniary assistance in time of need. The brethren laboured in about 30 different localities among Germans, Swedes, and Englishmen. Spangenberg reports: "Our preachers meet with many open doors, even beyond the Susquehannah, where the people are most uncivilised." They preached in houses, barns, open fields, and wherever they could find an opportunity. "In Philadelphia, the clergymen are driving their hearers away

by their teaching. But the word of the cross draws them to our Saviour. Our church is oftentimes so full that the people cannot find room enough to stand ; and yet our brethren preach in great simplicity." Spangenberg kept up an uninterrupted correspondence with these labourers, whom he convened to a general conference twice a year for mutual conversation on the affairs of the church.

In the year 1745 he undertook a very dangerous journey to the Indians, with the Brn. David Zeisberger and Schebosch. The journey, in going and returning, lasted three whole months, during which time the brethren encamped for the most time in the forests. On one occasion they had pitched their tent for the night on a beautiful lawn, but there was nothing to eat in their store. Spangenberg got up, and with a smiling face said to Zeisberger : "Get up, David, make haste and get your fishing tackle ready ; go and catch some fish for us." "I would do it with the greatest pleasure," replied Zeisberger, "if there was the least hope of catching any thing now ; but fishes are seldom found in such clear and shallow water, more especially at this season of the year, when they keep at the bottom of deep water." Schebosch likewise confirmed this statement. Spangenberg, however, continued his request : "If I ask you again, David, I know you will go and fish, out of obedience to me." Zeisberger no longer refused, and as he went, Spangenberg called out after him : "Go a little deeper into the water, that I may have the pleasure, from my green couch, of seeing you catch a fish." As the two brethren stepped into the water, the one said to the other : "Our dear brother Spangenberg knows nothing about fishing ; and how should he, as it is not his business?" How great was their astonishment, therefore, when soon after, Zeisberger caught a large fish, which it cost Schebosch some trouble to hold fast. On their return to Spangenberg, he said, with a smile, "Ah, my dear brethren, have we not a very gracious Father in heaven."

They had not only sufficient food for their meal, but were enabled to dry a portion of it after the Indian fashion for a future repast. At another time they had been several days without any victuals, and began to suffer inconvenience from hunger. The Lord again helped. They saw a whole quarter of a bear hung up on a tree, where it had probably been left by an Indian who was not able to carry away all his booty. After encountering many hardships they at last reached Onondago, the seat of the great council of the Cherokees. They renewed, in a most solemn manner, the treaty which the Indian chiefs had concluded with Count Zinzendorf. It was also agreed, that the Indian congregation at Shekomeko, which was in danger of being dispersed by white people, should be removed to Wajomik; but the Indians refused to accede to this plan. Spangenberg remarks, that it is more trying for an Indian to leave the spot, where his mother is buried, and where he has eaten much Indian corn, than for a prince to give up his crown. They were therefore invited to come to Bethlehem; an invitation which some of them accepted. He says concerning them: "I see clearly, that the Indians must be treated as children. You may expect to see among them all the naughty tricks of little children, yet they are an amiable people over whom my heart rejoices." Several instances of conversion, both of adults and of young people occurred among them about this time.

In the autumn of 1746, Spangenberg with two Indian brethren paid a visit to Wajomik. "The Indians there," he says, "received us as angels of the Lord, and made us several presents. They eagerly caught our words, and out of love brought us safely across the Susquehannah." A new colony of Indians was established at the distance of about 24 hours from Bethlehem, on a spot where the brethren had purchased 200 acres of land. Many brethren and sisters went to live there, and the place was called

Gnadenhutten. Every thing appeared to prosper, at first the Indians were provided with food and raiment by the brethren, but by degrees they learnt to work for their own maintenance. The brethren here experienced the truth of the observation, that the most wicked sinners oftentimes are the first to turn to Jesus. Spangenberg speaks of "two leaders in Satan's cause," becoming as gentle as lambs. "When I look upon our converts from the heathen, and consider what they are, I am greatly put to shame. I cannot tell how hearty Abraham is; how affectionate, Jacob; how cheerful, Isaac; how humble, Joshua; how talented, Johannes; how willing, Jonathan; how serious and steady, Sarah; how lowly, Esther; and how child-like, Rebecca."

The victorious triumph of the cause of Christ very naturally excited opposition and persecution. On one occasion, while Spangenberg was preaching on the text of the day: "Father, forgive them, for they know not what they do," stones were thrown at him. This happened in 1745, in the town of Lancaster. He preserved his usual equanimity, and even prayed for his enemies. A magistrate who was present, and expected to see him exasperated, or to hear him denounce the wickedness of his assailants, was so deeply affected by his calmness, that he became a changed character from that hour. His enemies too desisted from their malicious behaviour. In some instances the brethren experienced personal ill treatment. The calumnies regarding them were abominable. "But our being still, and suffering patiently justified us in the consciences of men. As a general rule we find that every attempt to defend ourselves, either in writing or by word of mouth, is like pouring oil into the fire; for the people here are determined that we shall not justify our cause. But by being quiet and doing the very opposite of what they accuse us of, we gain victory after victory."

Spangenberg had repeatedly requested that more labourers should be sent out from Europe. On one occasion he had expressed the wish, "O that the doves would fly to us with their olive leaves? How gladly would we give them shelter in our congregation-ark." On the 12th of January 1747, Bishop Cammerhof, with several ministers and other brethren, arrived in Bethlehem. Cammerhof was a very gifted and faithful brother, and a real support to Spangenberg, who introduced him to the whole work in North America. They went to the various preaching places in the country, visiting all the societies and educational institutions. Their mutual harmony rendered all their duties very pleasant. In September 1748, Bishop Johannes de Watteville came on a visitation to the congregation in Pennsylvania and the Indians in Bethlehem. This was a joyful season. He likewise was commissioned to proclaim to the American congregations, on the 13th of November, the eldership of our Saviour in the Church of the Brethren. Spangenberg and his wife on that occasion laid down their office as General Elders at the feet of Jesus.

Watteville held a visitation of the mission in St. Thomas, during which time Spangenberg had the charge of the society in Philadelphia, having resigned all his other offices into the hands of the elders' conference in Bethlehem. The time for his departure to Europe, where other duties awaited his arrival, now drew near, when he had to bid farewell to his numerous friends. On parting from his beloved congregation at Bethlehem many tears of mutual affection were shed.

On the 6th of October 1749, de Watteville, Spangenberg, and several other brethren and sisters set sail from New York, and on November the 21st they reached London, after a very speedy voyage of about four weeks.

XII.

VARIOUS OCCURRENCES.

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.”—*Hosea* ii. 14.

“Speak, O Lord, thy servant heareth,
With deep awe attentively.”—*Hymn-book*, 7, 3.

WE must now pause awhile, and look upon the inward and spiritual experiences of Spangenberg. It was doubtless a great blessing for him to be called away from the perplexing multitude of varied duties, and to gain time for quiet self-examination. He improved this period for calm reflection upon the past, and discovered many things which humbled him deeply. But we will hear what he himself says: “I am deeply ashamed of my utter depravity, which the Holy Ghost from time to time made me see in all its heinousness; and I am more ashamed than I can express in words. Meanwhile, I have great reason to thank the Lord, for immediately after my awakening I read these words of Scripture: ‘God resisteth the proud, but giveth grace to the humble.’ I began to pray with all my heart, that the Lord would take away my pride, which is very great by nature, and keep me poor and lowly in my own eyes. This prayer I have so often repeated that I can say, I have offered it up innumerable times; yea, I still repeat the same petitions.” There was an inward conflict in his heart, the effects of which his fellow-labourers could perceive; but they knew not its nature. Instead of opening his mind to them, he withdrew from them, because he thought that they were to blame in many things. He could not bear the suspicion, with which some of them unjustly treated him, as it disturbed the bond of brotherly love. On his return to

Europe he felt freedom to tell Count Zinzendorf, then in London, all his troubles, which he had revealed to none before. Many occurrences, that had taken place in the European congregations during the past few years, caused him great uneasiness; but they did not destroy his attachment to the Count, who in return received him with the greatest cordiality. In mutual and confidential intercourse with each other Spangenberg regained his wonted cheerfulness. Count Zinzendorf dissuaded him from going to Jamaica as missionary among the Negroes, and advised him to visit all the European congregations.

About the middle of February 1750, Spangenberg and his wife left London for the Continent, where he heard and saw many new things. In Barby he visited the Seminary for the students, who were there prepared for the ministry of the gospel. After a pleasant sojourn he paid a visit to Prelate Steinmetz, of Kloster Bergen, who of late years had differed from the Brethren. He then went to Herrnhut. He afterwards made a hasty visit to London; but we find him in the beginning of June, busily engaged in the conferences of the brethren, to whom he handed in his defence of the Church, which he had written at the request of his fellow-labourers. It is entitled: "Declaration regarding the accusations against the Brethren, and more especially against Count Zinzendorf." Many pamphlets, filled with accusations and calumnies, had been printed in opposition to the Brethren's Church, but more particularly against Count Zinzendorf; probably not less than 600. It was therefore high time that a reply should be made; and certainly none was better qualified to draw it up than Spangenberg. This declaration, together with the apologetic essay, containing more than one thousand answers of Count Zinzendorf to various accusations, Spangenberg published to the world. Count Zinzendorf was so greatly pleased with these writings that he appointed him Censor of all his works, an

honour which Spangenberg meekly declined. The direction of the Seminary at Barby he gladly undertook, it being a situation for which he was well qualified. Very shortly after, however, he received a call to hold a visitation in Greenland. To this end he went with his wife to Herrnhut ; but the Lord's thoughts and ways are often different from those of his creatures.

Whilst they were preparing for their long journey, his wife, whose health had been gradually sinking for some time past, was laid upon a bed of sickness. We extract a few lines from a letter, from which he wrote to his "white, brown, and black sheep across the Atlantic," respecting the departure of this excellent handmaid of Christ. "She took suddenly ill on the 13th of March, 1751. Her mind was remarkably cheerful, because she cherished the hope from the very commencement, that the hour of her departure was nigh at hand, for which she had often longed with tears. When I told her, that our Saviour would probably soon take her to himself, she thanked me for the good news, and was greatly comforted and cheered. Although she suffered much from bodily pain, her heart always remained cheerful. On one occasion she exclaimed, 'Oh, Pennsylvania! oh, the dearly loved people! Would to God that they were always well cared for.'—She retained her full consciousness to the last hour of her life, uttering the most delightful sentiments regarding her longing to see our Saviour." Towards her husband she retained the strongest affection. He observes: "She manifested her tender love for me with looks and gestures, when she could no longer speak. When I imparted to her the blessing of the Lord and his congregation for her departure, she wept with me, and kissed my hands with much affection. In her experience, the verse was literally fulfilled, in which we sing:—'If I were fainting away in death, and the cross of Christ were named, I should at once revive.'" During her illness Count Zinzendorf sent her an

ode, in which, among other things, he says: "Now no great preparation is needed for our journey homeward, no hasty packing up, no uneasy settling of our earthly affairs. There is in heaven above a place prepared for all God's children; and when they come thither, they find it all ready, and O how beautifully arranged!" She fell asleep on the 21st of March.

Nobody suspected that while our late sister was breathing out her fervent prayers for Pennsylvania, such a change had taken place there, as to necessitate Spangenberg's return to America. Bishop Cammerhof had departed this life, and a superintendent was wanting for the extensive work which was there carried on. Who was more likely to undertake this office than Spangenberg? He was thoroughly acquainted with all its affairs, had been engaged there in much blessing, and still took a lively interest in its prosperity. The eyes of his brethren were accordingly at once directed towards him, and he accepted the call. He did not go to Greenland; for when, after the illness and death of his wife, he repaired to Copenhagen, the ship had already sailed.

Accompanied by Br. Hehl, whose acquaintance he had formed in Wurtemberg, and who recently had been consecrated a bishop of the Brethren's Church, Spangenberg went to London, where he met with Count Zinzendorf and his coadjutors. The misgivings, with which he had come from America, had been dispelled by his residence of nearly two years in European congregations, and the former intimate and pleasant relationship between himself and the Count was firmly re-established. On board the ship, off Gravesend, he addressed a letter to the synodal conference, then assembled in London, in which he expressed his deep regret at the Count's resolution to lay down his offices. Acknowledging the merits of Count Zinzendorf, he candidly stated his dissatisfaction with the conduct of some of the brethren, adding: "My beloved brethren, if such things happened

while he held his office among us, what will be done when he has resigned? May God prevent such a step!"—He then entreats his brethren to prevail upon the Count to remain in office, till the affairs of the Church be somewhat more settled.

The voyage, though slow, was very pleasant. Spangenberg says, that all enjoyed good health, were very happy in Jesus, and united among each other. The captain was very kind, all the passengers and crew very friendly, because the brethren approved themselves before all as true children of God. On the 4th of December, 1751, they safely landed in New York. In his first letter, after arriving in America, he writes to Count Zinzendorf concerning his own state: "Our Saviour loves me; he bears me up; he is very near to my soul, and helps me graciously. Here am I, may He do with me what seemeth good in his eyes. His patience is my salvation—his will my life. Amen."

XIII.

VISITATION IN AMERICA.

"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 *Tim.* i. 7.

THE 10th of December, on which Spangenberg arrived in Bethlehem, was a day of great rejoicing. One of his first acts was to convene all his fellow-labourers to a conference, in order to acquaint them with the object of his visitation. The whole work of the Brethren among Christians and heathen was carefully considered. These were days of rich blessing. The internal course of the congregation was less satisfactory; for the bond of brotherly union had been broken; and a spirit of dissension prevailed. Spangenberg did all in his power to restore peace and harmony, in which he succeeded by gaining the confidence of both parties. On the

14th of February, 1752, he delivered an address, on the text, "Thy punishment is accomplished, O daughter of Zion." He spoke with such energy, that the hearts of all present were deeply moved. On the same day he wrote to Count Zinzendorf, "In the congregations at Bethlehem and Nazareth things now look brighter. We reap the fruits of Jesus' blood, which has cried, and still cries for mercy for us. Party-spirit vanishes away like mist before the sun. I am often quite surprised about it, for it is done without the strokes of the hammer."

One year had elapsed since his dear wife had departed this life. He alludes to the mournful event, in a letter dated March the 8th: "A year has passed away since my late wife took ill. I could hardly have believed that I should feel her loss so long. I often think about my own departure; and surely it would be a great blessing to me. But yet I am not melancholy, but happy and content at my present post. Our Saviour is with me, and helps me everywhere. I live in peace with all my fellow-labourers. The course of the congregation is even and blessed. Yesterday I had the pleasure of seeing many brethren and sisters greatly moved."

The financial affairs of the church caused him much trouble. He was a prudent steward, of which we have seen proofs on former occasions. Now, again, his talents were called into full exercise. The cultivation of the fields and management of the farm had not been so carefully attended to during the last three years as formerly. The congregation itself had increased, and another settlement was established beyond Nazareth. He was therefore obliged to contract new debts. But the Lord owned his exhortations to greater diligence in such a manner, that he could write in a very short time, "We were enabled to procure all that was necessary without sticking fast."

Having got everything into good working order, he set

out on a visitation of the out-stations during the spring. What an extensive harvest-field lay before him!

In New York a great change had taken place; the former animosity against the Brethren had given way to more friendly feelings on the part of all classes in that city. The Indian congregations engaged his chief attention. In April he paid them a very blessed visit at Patgatgoch. "We found the Indians there," he writes, "in a state of great wretchedness. We told them, that having ourselves found peace and joy in believing on Jesus Christ, we wished to bring them also to Jesus, that they too might become happy to all eternity." "Our Saviour out of love has died for all, that they all might live. He now lives for evermore, and rejoices when poor sinners are made happy by his blood." The Indians responded to his words a hundred times with their *Nah* and *Attoh*.

In July of the same year he acted as interpreter for the brethren in Gnadenhuetten, by occasion of the arrival of a deputation of one hundred and fifty Nantikoks and Shawanese Indians, who desired to conclude a treaty with the brethren. The Indians considered him as the chief of the brethren, because of his tall figure and open and engaging countenance. He did not omit preaching the word of eternal life to them on this occasion. On the very first day he gathered all the chiefs around him, and hearing from them that their young people were about to dance and make merry, Spangenberg said, "Brethren, ye are fathers among your people, tell your young folks that they must not dance; for our brethren do not like it." The Indians hereupon desisted from their heathenish dances. A treaty was concluded with all due solemnity; after which most of the Indians paid a visit to Bethlehem. Here Spangenberg preached to them in a very impressive manner of Christ our crucified Saviour. On the 25th of July they returned to their own country with joyful hearts.

The time appointed for the visitation in Pennsylvania having expired, Spangenberg now awaited further orders from Count Zinzendorf, to whom he had stated in a letter, that he would prefer retiring for awhile from active service, in order to enjoy that intimate, cordial, and blessed intercourse with Christ, which had marked his days at Jena with holy joy. In the same letter he said: "I should like to go to the heathen, who never yet have heard of Jesus, their God and their Creator, who shed his precious blood for them. Among them my heart is cheered, and I could joyfully hunger, or even starve, or be tortured to death, for their sakes. But the Lord's will be done; and mine be mortified."

Before returning to Europe he had to execute a very difficult task. The brethren had purchased a tract of land in North Carolina, for the purpose of settling a colony there, with the view of preaching the gospel to the Indians in those regions. Accordingly Spangenberg, accompanied by five brethren, set out on this long and dangerous journey, in order to choose and measure the purchased land. The great difficulty of this undertaking did not deter him from its execution. He observes: "I do, indeed, see many difficulties in my way, probably more than any of my brethren. But yet what are they compared to the command to lead 600,000 men, besides women and children, through the midst of the Red Sea? Is the Lord my gracious Leader, I will boldly venture all for him. And I know, He is gracious to me, thanks and praise to my Lord."

Our travellers went through Virginia to Edentown in North Carolina, from whence the land-surveyor of the county accompanied them. On the 21st of September, Spangenberg and his brethren, with one exception, were attacked by fever, and compelled to lie still for a whole week. When they set out again on their journey he fainted away, after they had gone scarcely four miles, so that they had to take refuge in the nearest house they could find.

Nevertheless he continued his journey on the following morning, although in much weakness. More than once his companions were obliged to lift him off his horse; and, after having rested a little, they again had to lift him up. By degrees his former health returned. In the middle of October they were about 400 miles distant from Edentown, in a district near the river Catabas, which was somewhat cultivated. From thence they entered the forest wilds; taking provisions with them for about fourteen days. They soon found a beautiful tract of land; but it took them five days to measure 1000 acres, for the whole district was intersected with deep brooks, which it was no easy matter to cross. Winter began to set in, and the nights spent in tents were very cold. The dense forests were almost impenetrable, and oftentimes they had to climb steep and rugged hills. Ere long their bread was consumed, for their work took far more time than they had anticipated. They then lived upon the game which their two huntsmen, who accompanied them, could secure. On one occasion their horses were destitute of provender while they themselves had been for three days without food, when a rapid mountain stream led them to a green plot of grass, and their huntsmen shot two stags. There was then great joy and thankfulness among the party. Spangenberg relates: "Withal we were in constant danger of being surrounded and killed by the savage Indians, for we traversed their dominions, and afterwards were informed that 300 of their number followed us closely day by day watching all our movements." Towards the end of December they reached a district which was afterwards called Wachovia. Here they found the wished-for land, of which they measured 100,000 acres. About the middle of January they completed the measurement, and, on February 12th, Spangenberg and his brethren returned safely to Bethlehem.

Mournful tidings awaited their arrival. The only son of

Count Zinzendorf, Christian Renatus, a very talented young man, had died in May of the preceding year. Spangenberg keenly felt his loss ; more especially since his correspondence with his father had become very cordial and interesting. He had heard of the young man's illness, but entertained the liveliest hopes of his recovery, as we learn from one of his letters, in which he writes, " I hope the Lord will grant me the pleasure of seeing again my dear Christian." In a letter to the Count he thus consoles him under his loss : " Christian, the dear heart, has now the great joy of seeing his crucified Saviour and kissing his wounded hands and feet. My heart is full and my eyes overflow with tears. If a tree in the garden of the Lord is so full of fruit that it requires many props to support its branches, we certainly are very sorry when one of the main props breaks down. But I can say no more."

His time was fully occupied with many arduous duties, previous to his departure from America. He took leave of all the labourers, of the chiefs of the Nantikoks and Shawanese, who had sent another deputation to him, and of the congregations in Bethlehem and Nazareth. A letter of Count Zinzendorf, urging him to hasten his departure, gave him great pleasure.

On Good Friday, April the 20th, he delivered a powerful address at New York to a numerous auditory. May the 27th he arrived in London. Here he found the brethren, more especially Count Zinzendorf, in great trouble on account of the financial embarrassment into which the brethren had been plunged by a want of that wisdom of the serpent, which, as our Saviour tells us, ought to accompany the harmlessness of the dove in our dealings with the world. " This so deeply affected me," says Spangenberg, " that I could not cease crying to God for his help. And, because I could see no prospect of relief, my prayers were the more earnest ; the Lord alone knows what I felt." At this time his counsel was truly

valuable ; and he faithfully imparted it in all the conferences of the Directing Board, which were held almost daily, and at which he was always present. He invariably recommended firmness and decision. On one occasion the conversation turning upon the increase of the congregations, Spangenberg remarked : “ I believe, if we are to exist and prosper as a church, we must be much stricter than we have hitherto been in admitting persons to reception into the congregation, and still more so about admitting them to the Lord’s Supper. I remember a little anecdote in reference to this matter. Darius sent large bags filled with poppy seeds to King Alexander, in order to indicate the great number of his soldiers ; Alexander, in return, sent some small bags filled with pepper-corns, stating that he had not very many soldiers, but that he could rely on their valour, firmness, and experience. I am of opinion that our Saviour will gain his end with us far better, as long as our people consist of a few, but really useful and experienced persons, than with a great and mixed multitude.”

His decision of character rendered his services everywhere acceptable. In one of these conferences he was appointed Ordinary (or Bishop) over all the American congregations in Pennsylvania, which office he joyfully accepted. America had become his second home. The Lord’s blessing had rested in an evident manner upon all his labours there. In March, 1754, he sailed for North America, in the ship *Irene*, belonging to the Brethren, with a company of fifty-one brethren and sisters. When at Dover, he addressed the following lines to Count Zinzendorf : “ What shall I say of myself ? I ought to conclude, for my tears make my eyes dim. Our Saviour has again called me into office, although he might have good reason to lay me aside as an old and rusty tool.” Regarding his relation to the Count, he remarks : “ My dearest brother, I am quite sure you love me, though, for some reasons, I was tempted to doubt it. Such

things may happen to a poor sinner. But now I am more than ever convinced of your love to me. Farewell, beloved man! In spirit I kiss you and press you to my heart. I would rather fall on your neck and weep, than write any more, and therefore I conclude."

After a quick and pleasant voyage, they arrived in New York on the 15th of April. He writes: "Here we are in our beloved New York, deeply abased on account of all the goodness which the Lord thus far has shewn us. We have to thank him, and his love which made him die for us, for all these blessings,—we are a poor people."

XIV.

WARS AND RUMOURS OF WARS.

"And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—*Isa.* iv. 6.

SPANGENBERG had now landed for the fourth time in North America. His extensive labours rendered a second marriage almost indispensable; and, on the 20th of May, 1754, he was united to the widow sister Maria Elizabeth Miksch, m. n. Jaehe, who for some time had been the labouress of the widows in London. He wrote concerning her: "My Martha is a good child, a very great gift of our Saviour for me. If I can exchange a little of my stiff-necked disposition for some portion of her gentle and affectionate temper, we shall probably both be benefited for our future service in the congregation. We are willing to be used in the Lord's work." She was a true helpmate for him; and the more valuable, as the weight of his official engagements was heavy enough to crush the most gifted and active

man. His own bodily health was by no means vigorous. "I have grown rather stronger of late," he writes, "and am again more cheerful than I have been for a long time past. But my official labours appear to me like a mountain. I go with them to my Saviour, and say, 'Thou seest my insufficiency, my folly, and how soon I may do harm to thy cause,' and he comforts and helps me."

We have noticed on former occasions that there was a general housekeeping at Bethlehem. Many of the new immigrants from Europe wished for a separate establishment, which, indeed, would have been far better considering human imperfections, but it could not be arranged without many difficulties. Spangenberg, therefore, continually inculcated the first principles upon which the general housekeeping had originally been introduced. The blessing of the Lord manifestly rested upon their arrangements. In the summer of 1754 a general scarcity prevailed in the country; but in Bethlehem they had not only provisions enough for their own use, but were able to supply about twenty persons every day with bread, some of whom came from a distance of more than as many miles.

The Indians were always an object of Spangenberg's special regard; he watched over them with great faithfulness and care. According to the inscrutable ways of the Lord, heavy trials were to come upon this portion of the Brethren's labours. Gnadenhuetten had to be abandoned by the Indian congregation, and another place of abode to be sought. On the 11th of June the foundation-stone was laid of a new congregation-house. Spangenberg was present on the occasion, and delivered an address to the Indians, which he concluded with the following words: "Satan must flee from this place, and Jesus Christ be the Lord and Master; all your souls are his; for he bought them with his own blood. May he make you a people that shall be a blessing to other nations around. May all seducers feel here as

though they were walking on burning coals, and all mourners and contrite souls find grace and peace." Many tears were shed on this solemn occasion. The congregation-house at Old Gnadenhuetten was set apart as a lodging-house for the messengers among the heathen.

The Indian congregation required special care; cases of declension were not wanting among them. Spangenberg observes: "Nevertheless, our Saviour deals with them as he dealt with Israel of old. As soon as they turn to him with weeping and supplication, he forgives them all their sins, as though nothing had happened. They are then again his dear children."

These were troublous times, more especially owing to the movements of the wild Indians, who laid waste and burned, robbed and murdered wherever they went. They also menaced the congregations of the Brethren, who, remaining quiet, had excited the suspicion of the colonists that they were in league with the enemy; but this suspicion was soon removed by a dreadful catastrophe. The savage Indians for some time had threatened the inhabitants of Gnadenhuetten—"If they would not listen to them and come over to their ranks, they would clean their ears with a hot iron;" that is, burn their houses over their heads and shoot them. On the evening of the 24th of November, 1755, the brethren were assembled around their social table on the Mahony. They suddenly heard the loud barking of the dogs. On opening the door they were saluted by the fire from several guns, which killed some of their number. One of the brethren made his escape through a window; the rest retreated into the barn and blocked up the door. The savages set the building on fire. Two brethren leaped down from the roof and escaped, while a third, who had ventured the dangerous leap, was killed by the shots of the Indians. Eleven persons lost their lives by this murderous attack; all the cattle, furniture, and stores became a prey to the flames. The same night

the intelligence of these horrible transactions reached Bethlehem. At day-break, Spangenberg summoned the whole congregation to the meeting-house. The Daily Word was from Genesis xlii. 7, "Joseph—spake roughly unto them." He then related with deep emotion the tragedy on the Mahony. The same day he went to Nazareth, where he also announced this sad occurrence. His eyes were melted in tears the whole day.

The smoking ruins, and the corpses of the brethren and sisters who had been murdered, at last convinced the whole country that the brethren were not in league with the wild Indians and French, against the British Government. Many who had heaped calumnies upon the congregation, now regretted their past conduct. The brethren, therefore, for some time were free from molestation. Spangenberg possessed his soul in patience under these trials, and said afterwards, "When I had recovered myself a little from the first shock, I thought—not a hair can fall from our head without the will of God. To him, then, I will commit myself and the whole congregation. My prayer is, Thy will be done." Threatenings were still continued; the enemies even provoked the Lord, saying, "The brethren boast of their Saviour, let us see now if he can deliver them." It was also said, that a certain Indian had brandished his tomahawk (which is to them, what a sword is to an European), saying, "I will see if their Saviour is able to save them from my tomahawk." Spangenberg relates—"This made me angry, and I said, Dear Saviour, thou canst not allow us to perish; it would be a reproach to thy name. I pray thee, save us! This prayer I continually repeated." One day a man, on his flight from the Indians beyond the mountains, came to Bethlehem and cried, "I will not go another step; if I am not safe among the children of God, where shall I be safe?" This encouraged Spangenberg to cry to the Lord, "Own us as thy children, O Lord." Need-

ful preparations were now made to appoint watchmen both by day and night. Wherever the brethren apprehended an attack, they erected palisades and watch towers; the watchmen had their guns ready charged, in order to raise an alarm as soon as the Indians approached. In a congregation meeting he explained the difference between witnesses of Jesus, who ought never to take up arms, and rulers who bear the sword. Their prayer ought always to be, that the Lord might prevent the shedding of blood among them.

The brethren were well prepared to resist an attack, and accordingly declined an invitation to flee to New York. The savages, however, did not venture an assault, finding them always ready armed.

The Indian congregation at Gnadenhuetten had been scattered by the recent mournful events into the dense forest; but the greater part of these scattered sheep by degrees found their way to Bethlehem, which now became a place of refuge for many other persons. About 600 men and women had to be cared for and protected during the severe winter; but the Lord, now as ever, approved himself a very present help in time of trouble. He raised up friends in Philadelphia and other places, who sent liberal supplies of clothing and provisions.

The spiritual course of the congregation during this time was very pleasing, as we may gather from several letters of their faithful bishop. On the 4th of May he wrote: "I perceive that our dear friends in Europe are greatly concerned for us. We are, thank God, still living, and dwell in harmony with each other, through the peace of our Lord Jesus Christ, who is our joy. The incendiaries more than once were quite near to us; but they were not permitted to go beyond the bounds set them by our Lord. Our hearts are cheerful, and I can say that we are free from all fear." July the 24th: "I have prayed by day and night, that no Indian might fall into the hands of our watchmen. I should

have been inconsolable, if the blood of an enemy had been shed near our settlement." And again: "Our Saviour has thus far frustrated every design of the savages, and we should be doing very wrong, if we did not trust Him with child-like confidence. The wild Indians resemble a nest of hornets. If once aroused, they swarm about and shout, and wound every one that comes near them, whether friend or enemy." The same spirit of confidence filled the minds of the other brethren and sisters, yea, even of the Indian converts. Spangenberg writes concerning them: "An Indian brother, with whom I conversed, before the Lord's supper, said among other things, 'My dear brother, I was appointed watchman here and there; I thought within myself, Ah, my dear Saviour, who am I that I should keep watch for thy children? Thou must watch thyself.' While saying this, the tears rolled down his cheeks."

XV.

WANDERINGS AND PARTINGS.

"The faithful servants of our Lord
 Look up and calmly persevere,
 Supported by the Master's word,
 The adverse powers they scorn to fear."

Hymn-book, 868, 5.

FEAR of the Indians gradually subsided. Several tribes entered into negotiations for peace with England. But whether amidst the storms of war, or during the smiling season of peace, the work of the Brethren gradually increased, until Spangenberg was no longer able to bear the burden alone. A faithful fellow-labourer, Br. Peter Boehler, came to his assistance from Europe. Having introduced him into his office as Vice-Ordinary, Spangenberg went to Nazareth-hall, where he lived in comparative retirement, making occasional

visits into the country round about. On one of his journeys he was exposed to imminent danger. He had hoped to reach a bridge across the river before nightfall ; but in vain. In the darkness his horse got into the water, and was carried away by the stream. When he had gained firm ground, and was fixing himself in the saddle, he fell, being stiff with the wet and cold. He then heard a man's voice calling to him, towards which he rode, as soon as he had remounted his horse. This was to Spangenberg as an angel of the Lord ; for his succourer treated him with great hospitality, gave him dry clothes, put him into a warm bed, and refreshed him with tea. And now arose the question, where could be his wife and the company, who were following him in a waggon ? Messengers were despatched to seek them, and after some search they were found, sitting up to their knees in water in the waggon. Help was soon afforded, and on the following day the party proceeded on their journey.

On the 10th of May, 1759, he set out with his wife and several brethren to visit the congregations in Wachovia, a project which he had fondly contemplated for some time past.

This journey was attended with many hardships. In Virginia there had been a bad harvest, which compelled them to carry their own provisions and fodder for the horses. On arriving at the borders of North Carolina, they met with fugitive women and children, who exclaimed : " We have just left the place you are going to. Nobody can remain there, for the wild Indians burn and plunder, and scalp and murder wherever they go, treating their prisoners with the utmost cruelty." Spangenberg, however, continued his journey, confiding in the Lord's protecting care. On the 5th of June they safely reached their destination. Nothing was heard of there but war and rumours of war. The wild Cherokees had put to flight all the colonists who lived beyond the settlement of the brethren at Bethabara, which stood like a rampart to defend them against their enemies.

There was much occasion for Spangenberg to administer comfort and encouragement. The spiritual charge of the congregation also devolved upon him ; for within a very short time four corpses were conveyed to the grave, and the minister of the congregation died soon afterward. He writes : " The Lord has plucked three brethren and two sisters as lovely flowers from our garden here below. I have wept much, but my heart could not but thank the Lord for his mercy towards them." Cares and trials were not wanting ; but it was a great blessing that Spangenberg enjoyed the privilege of God's dear children, of casting all their cares upon the Lord. The distress and danger arising from the incursions of the wild Indians, had brought many fugitives from the surrounding country to Bethabara, where some heard the gospel for the first time, and were led to the Shepherd and Bishop of souls. The settlement, indeed, could scarcely accommodate all the new comers. Another place was therefore built, which received the name of Bethany. Spangenberg faithfully assisted in this undertaking.

As they were constantly exposed to attacks from the Indians, Spangenberg was led to introduce the same regulations here as formerly at Bethlehem. Watchmen were appointed both by day and night ; and early every morning the bell was rung, to rouse the inhabitants from sleep. Indeed, there were about one hundred and sixty savages, for nearly six weeks in the immediate neighbourhood of Bethabara, watching for a suitable opportunity to make an attack upon the fortress, as they called the place. But the palisades, and the ringing of the bell, which they regarded as a sign that they were betrayed, kept them in constant abeyance. It was evident that the Lord held his protecting hand over his children ; and his faithful servant experienced here such joy in his ministerial labours, that he called Wachovia, " A land of the Lord ;" saying, " The brethren and sisters here are dear people. Our Saviour's presence

among them is felt on all occasions. It is a time of special blessing. Oh for labourers among them !”

After a long stay in Wachovia, the hour of parting arrived. On the 28th of April they set out on their journey homewards ; but the roads being still very unsafe, several brethren accompanied the travellers as far as the borders. “ When we laid ourselves down to rest,” says Spangenberg, “ after the first day’s march, our brethren arranged themselves in a circle round about us in the forest, in order to protect us against the attacks of the Indians. The Lord himself kept watch for us.” On the 22nd of May they arrived in Bethlehem.

In the Brethren’s Church we hear of wanderings and partings, of going and returning, more than in any other. She is, indeed, a Church of Missionaries, who pitch their tents here and there, as the Lord may appoint. Spangenberg himself is a true specimen of a pilgrim. He had now to experience the bitterness of parting in a peculiarly painful manner. In August, 1760, whilst holding a visitation in Philadelphia, he received the mournful intelligence of the departure of Count Zinzendorf, which had occurred on the 9th of May. We have already stated that the death of the young Count, Christian Rénatus von Zinzendorf, deeply affected Spangenberg. Another breach had also been made in the Count’s family by the death of the Countess Erdmuth Dorothy, a lady whose character shone forth brightly, both as the wife of Count Zinzendorf, and as an ornament of the Brethren’s Church. She had departed this life on the 25th of June, 1756. Her husband, soon after the mournful event, made this remark concerning her : “ I have learnt from experience, that my late partner was the only person in the whole world suited to my calling.” When Spangenberg heard of her death, he wrote on the following day to the Count : “ Yesterday I received the mournful tidings of the departure of our beloved Mamma. I hardly knew what

to think about it, for my mind was too much affected. Ah, how will it be now with this or the other matter? What new burdens will be laid upon your shoulders? How often shall we lament the loss of this wise mother in Israel? How many a tender plant that was entwined around this stem, and by its support bore fruit, will become weak and drooping? We dare not say of her, as in the case of other gifts from the Lord, that their value appears more fully after we have been deprived of them. O no! for we have known for many years, what a treasure we possessed in her; and in many things we have none left among us to fill her place in the service of the Lord. And yet, I am convinced, that we shall hereafter understand, even better than we do now, that according to the gifts of grace with which she was endowed, she was an inestimable treasure in his Church, and a masterpiece of her Creator. To the faithful friend and bridegroom of her soul, who has done so much for her—who revealed himself to her soul in so intimate a manner—who endowed her with such rich gifts—who made his grace to reign within her so powerfully—who entrusted to her care so many important matters—who crowned her labours with so much blessing—who was her powerful helper in many a time of need—who shewed her excellence among the wisest men—who made her feel strongly attached to his passion and his wounds—who strengthened by her instrumentality the hands of his dear disciple for so many years—who made her the mother of so many objects of his grace, (for what else shall we call her children?)—who employed her as a successful and prudent manager in external matters—who blessed her heart, her head and lips in council with his heavenly wisdom—who led her, as it were, in triumph through so many parts of the world—who made her find an open access to both high and low—who set her, not only as a princess of the Lord, but also as a nursing-mother among his people—who inspired her with the most incomparable, powerful, and

orthodox sacred hymns—who vouchsafed to her heroic courage in the most dangerous undertakings—who raised her by his heavenly unction above the most refined and wisest of the sons of men—to Him be glory in the congregation, in heaven above, and on earth below !”

When Spangenberg addressed these lines to the Count, he little suspected, that within a few years he would have to weep over the loss of his friend himself. His former dissatisfaction had entirely given way to a hearty, brotherly union, of which we have the most pleasing evidences in his letters. On one occasion he wrote to the *Ordinary*, by which name Zinzendorf was generally called: “Here I sit in utter astonishment at the love of our Saviour towards such poor sinners as we are; among whom I am the vilest. But I feel that he loves me; yea, he loves me more than I can shew to others. If you were here now, I would fall on your neck, and bedew your cheeks with my tears, not from a spirit of melancholy; for, thank God, I am very happy; but because he is so gracious, while I am so sinful, and because I enjoy your affection and brotherly love.”

We may imagine how deeply he felt the loss of this dear and blessed servant and disciple of Jesus. He gave expression to his feelings in several letters to Johannes de Watteville, the son-in-law of the Count. Thus he wrote: “My dearly beloved brother, your truly affecting account of the departure of the disciple of the Lord has caused us deep sorrow, which is renewed on repeated occasions, causing us to shed many tears of heart-felt sympathy. Nobody can suffer more by this bereavement, than we here in America. For all other congregations have enjoyed his visitations and blessed intercourse; while we hoped and waited for it, until it is now too late. The disciple of the Lord is present to my mind day by day. He was the brightest ornament of our times; a beautiful diamond in the ring on our Saviour’s hand; a servant of Jesus without an equal; a pillar in the

house of our God, and the mouth of the Lord before his people. I thank God who gave and preserved him so long among us. Oh that I could have seen and spoken once more with the man ordained and prepared by the Lord for a blessing to his Church ; filled with the gifts of the Spirit, surrounded by the light of his wounds, touched by the misery of all mankind, and endowed in an eminent degree with the mind of Christ for doing his Master's work. And the Lord was with him. May the Lord, by whose grace we enjoyed so many blessings through his instrumentality, teach us to hold fast what we have received, that we may resolve rather to be torn into pieces than leave our sure foundation. May He comfort you and us like a tender mother, and compensate our loss by his own gracious presence."

On his return to Bethlehem, Spangenberg found the whole congregation lamenting the departure of the Count. He exhorted them on all occasions to hold fast the ground of our atonement, and all the fundamental principles of the congregation, as left us by the services of Count Zinzendorf. He improved his remaining time in America with the utmost zeal, more especially because he knew that he would soon be called back to Europe. In the spring of 1761 he visited with his wife all the country congregations where friends of the Brethren resided. In the summer of the following year he superintended the breaking up of the general housekeeping, for which step he had previously obtained the sanction of the late Count, as the steady increase of the congregation rendered its continuance almost impracticable. He also convened a Synod at Lancaster, in which he explained to the brethren how and by whom the work of the Lord in Pennsylvania was to be carried on. Nathaniel Seidel and Frederick de Marshall were appointed his successors.

After a very painful leave-taking he set out on his return to Europe on the 22nd of June 1762, accompanied by the

good wishes and prayers of all his brethren and sisters in the American congregations. From Philadelphia he sent a farewell epistle to the congregation at Bethlehem, containing an expression of his wishes and prayers for them. In his autobiography, referring to his residence in America, he remarks: "In reviewing the many years I spent in America, I cannot but own my many shortcomings. I myself, and probably others too, were wanting in brotherly love. I do not mean to say, that we—I speak of my fellow-labourers—did not love each other; but our love was not so cordial as it ought to have been, according to the mind of Christ, and as it might have been according to the grace which was given us: Whether others were to blame in this matter, is not for me to inquire. Of this I am certain, that I was not free from blame." Such was the humble confession of one, concerning whom his contemporaries testified, that he loved his brethren with much affection. Spangenberg probably compared his love with that commandment of our Saviour, which enjoins upon his followers brotherly love like unto his own.

XVI.

MANIFOLD LABOURS AND TRIALS.

"May Jesus' grace and blessing
 Attend me without ceasing;
 Thus I stretch out my hand,
 And do that work with pleasure,
 Which, in my call and measure,
 My God for me to do ordain'd."—*Hymn-book*, 1123.

ON the 12th of November, 1762, when the congregation assembled in the chapel at Herrnhut was singing that old and well-known hymn—

"O Head, so full of bruises,
 So full of pain and scorn,"

Spangenberg unexpectedly entered into their midst. We have already stated that his external appearance was imposing and prepossessing ; and on seeing him many brethren and sisters were moved to tears, because his stature and deportment reminded them of the late Count Zinzendorf. His voyage from America had been very tedious, and in the North Sea dangerous and troublesome. But the Lord protected him and brought him in safety to Herrnhut. His first walk on the following morning was to the Hutberg, to the grave of his never-to-be-forgotten friend Zinzendorf.

In a short time, a very extensive sphere of usefulness was assigned to Spangenberg in the College of Elders, which had been organized in the year 1762, for the management of the work of the Lord among Christians and heathen. In perusing the documents up to the time of the Count's death, and making the needful extracts from them, he was filled with astonishment at the extensive work carried on by the Brethren. After joining in the festive celebration of the congregation at Herrnhut in commemoration of the restoration of peace on the close of the Seven Years' war, he undertook the visitation of the Silesian congregations, late in the autumn of 1763. He first visited Gnadenfrey, where he had the pleasure of meeting with his old friend Br. Clemens, then minister of that congregation. He not only succeeded in settling various matters that required re-arranging, but also repeatedly edified the congregation by his heart-stirring discourses. Towards the end of January 1764 he went to Gnadenberg, where he testified with great power of the love and grace of our Lord Jesus Christ. After his return to Herrnhut he lived in comparative retirement. Of this period he writes in his memoir : " I can testify, that in spite of the consciousness of my great sinfulness and depravity, I enjoyed sweet and refreshing intercourse with my dear Saviour, and with his and my God and Father, through the gracious operations of his Holy Spirit in my heart."

After the death of Count Zinzendorf no general Synod was convened, until the end of June, 1764, when one was appointed to assemble at Marienborn. It was one of the most blessed Synods ever held. Spangenberg, assisted by three other brethren, presided; and all agreed to hold fast the doctrine of the meritorious life and sufferings of our Saviour. In this assembly the articles of the Augsburg Confession were unanimously agreed upon; and the internal as well as the external state of the Church carefully considered. The forty-four sessions of this Synod were indeed seasons of real blessing. Referring to that period, Spangenberg says, "Many wishes of my heart were then fully realized through the wise government of our Lord Jesus Christ. He approved himself as the Master of the house of God, that is, of his congregation; and the Brethren's Unity, as a Unity of Brethren, was established by the Lord."

Spangenberg was elected a Member of the Directing Board, which was appointed to conduct the affairs of the Church from one Synod to another. He afterwards returned with his colleagues to Herrnhut, from whence they carried on the superintendence of the Church.

In the summer of 1765, he visited Berlin and Rixdorf. The sight of the Bohemian congregations at those places, called forth feelings of affection and regard in his bosom, for many of the members had distinguished themselves by suffering bonds and persecution for the sake of the gospel. He reports: "When I spoke with the individual members, and heard what the Lord had done for them, my eyes were seldom dry." After a visit of some months, which was blessed to himself and others, he returned to Herrnhut. On the 1st of April, 1766, Leonhard Dober, one of his dearest friends and a faithful servant of Christ, happily departed this life.

His activity henceforward was of a more quiet nature; the business of the Directing Board occupying his chief

attention. Interruptions of a more public nature however were not wanting ; as, for instance, by occasion of the visit, towards the end of June, of the Emperor Joseph, who remained at Herrnhut two days. In the autumn of 1766, the Directing Board went to Zeyst in Holland, and Spangenberg also visited the congregation at Neuwied. In June, he had the honour of preaching before the king of Denmark, who attended a meeting at Zeyst ; on which occasion he testified boldly of the divine nature of Jesus Christ, and his atonement, which is offered to every sinner for salvation. During the same year he also visited England.

Misunderstandings and offences too frequently arise, even among those united together by the dearest ties, seeing they are descendants of Adam ; yet the Lord can never be pleased with those among whom they occur. Of this tendency of human nature, the Brethren's Unity at that time afforded an example. For among the servants of the Church many dissensions arose, which proved very injurious, and hindered the work of the Lord among them. Spangenberg remarks : "I was deeply affected by these dissensions. As regards myself, I lived in intimate communion with our Saviour, and whenever addressing the assembled congregation, I was greatly cheered by his presence."

About this period of his life, he suffered severely from colick. He eventually obtained relief, but his own remarks upon the cure, are well worthy of attention. "I frequently," he writes, "suffered from colick, and although I had consulted medical men in Germany, Holland, and England, my complaint kept returning again and again. On one occasion it remained for some time, but at length I got better, in the following way. Whilst suffering acute pain, I examined myself, whether in any manner I had been the cause of bringing on the complaint, and was led to the conclusion that I was not free from blame. I remembered the words : 'Is any sick among you ? let him call for the elders of the

church ; and let them pray over him,' etc. James v. 14, 15. I thereupon called for my brethren, to whom I stated my case, asking them to pray on my behalf. The chronic disorder then left me, and I have never since suffered from it."

Thus his child-like faith in the word of God was his help ; for the Lord will not put those to shame who put their trust in him.

XVII.

LITERARY PURSUITS.

"A word fitly spoken is like apples of gold in pictures of silver."
Prov. xxv. 11.

WE must now direct our attention to another branch of Spangenberg's activity, which will convince us, that this faithful servant of the Lord diligently employed his talents, both for his own good and the welfare of the Church of the Brethren. In June, 1769, he again attended a Synod at Marienborn, where he presided, without any assistant. But the Lord was his strength, enabling him to remove the misunderstandings which divided many of the brethren. He was re-elected a member of the Directing Board until the next Synod ; the nature of his official engagements remaining the same as heretofore. But in addition, he was charged with the special superintendence of the congregations in Lusatia. The increase of labour thereby occasioned was sweetened by the pleasure he derived from his official visitations at Niesky and Kleinwelke, where the brethren and sisters prospered for the Lord. This was the more pleasing, because the course of the congregation at Herrnhut was at that time by no means satisfactory. And, as he remarks on this subject, "Whenever things do not go as we could wish, it is like walking in deep sand, or swimming against the stream."

Every upright observer could not but admire his great faithfulness, even when he had to use sharpness. The Elders' Conference at Herrnhut therefore expressed their special thanks to him for his great fidelity in superintending the Lusatian congregations. But, in his reply to their address, he wrote, "Is there any good in me, it is the gift of the Lord. And since I dare not take any praise to myself, I will lay down the thanks you convey to me at the feet of our Saviour. Meanwhile, I am rejoiced to find that you are satisfied with my humble service, and will kindly look over my faults and shortcomings. I value your love highly."

About this time he went with the Directing Board to Barby. Besides his usual official engagements, he took part in the superintendence of the Theological Seminary. On a former occasion he had manifested the liveliest interest in the welfare of this nursery of the future ministers of the Church. Every fortnight, the members of the Elders' Conference devoted several hours to conversations with the students. In these, Spangenberg was of the most essential service, not only on account of his ability to teach, but from his long experience.

Whilst at Barby, he completed his great and comprehensive work, the Life of Count Zinzendorf, in eight volumes; which his brethren, at the Synod of 1764, had commissioned him to write. But he had taken extracts from the writings of the Count, the Synodal Results, and the diaries of the Pilgrim congregation, ever since his return from America; and these greatly assisted him in his labours. In the compilation of this work he was guided by principles of the strictest faithfulness; but if we remember that many of the contemporaries of the Count were still living, we need not wonder that Spangenberg wrote with great prudence and moderation. In our day, we may use more plainness in commenting on the actions of individuals who existed at that period. Spangenberg's work, however, will always be con-

sidered as one of the very highest authority, since he wrote from his own experience and observation, besides drawing materials from the most trustworthy sources. In the preface, he makes this humble confession: "May the Lord bless this well-meant labour, and render it useful to many, and an honour to his holy name. May he pardon all my mistakes; they are not intentional, but quite natural to a human being like myself; for how easily do we poor mortals err."

Another work, perhaps of greater importance than the Life of Zinzendorf, is the "*Idea fidei fratrum*," or "Exposition of Christian Doctrine as taught in the Protestant Church of the United Brethren," which Spangenberg wrote in 1777, at the request of the Unity's Elders' Conference. In his memoir, he remarks on this book: "Its composition afforded me great pleasure; I wrote it in the presence, and with the powerful aid of my Saviour, with much benefit to my own heart. It has pleased the Lord to own with his blessing this confession of evangelical truth, which has been made in the name, and with the prayerful sympathy of the Brethren's Church. To Him be all the glory, honour, and thanksgiving." The preparation of this volume occupied him a whole year. The brethren of the Conference afterwards carefully revised it, for which he returned them his most cordial thanks in 1784. When the book came before the public, it met with much opposition from the supporters of infidelity, which at that time was rampant on the European Continent. On the other hand, the friends of evangelical truth hailed it with delight. A bishop of the Lutheran Church wrote to him: "Nothing has convinced me so much of the purity of the doctrine of the Brethren's Church, as your book *Idea fidei fratrum*. I first literally devoured it with great appetite, and now I am going through it again, proving word by word." Superintendent Struensee remarked: "A great philosopher at one of our

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Universities complained in a letter against our modern theologians, adding, I have just now read Spangenberg's *Idea*. Our children will have to learn theology from the Moravian Brethren." A celebrated preacher of the gospel, after reading this work, exclaimed, "Would to God I had written but this one book; I would gladly have written nothing else besides!"

This work has been translated into several languages, and well deserves a careful perusal in the present day. Every one, who is acquainted with the writings of the Brethren's Church, knows that Spangenberg is distinguished as a useful author, more especially by his beautiful discourses addressed to children. We regret our inability to insert extracts from these writings, or from his sermons, but our limited space forbids.

XVIII.

THE PRIVY-COUNCILLOR, BARON DE SPANGENBERG.

"The shields of the earth belong unto God; he is greatly exalted."
Ps. xlix. 7.

"Not many noble are called."—1 *Cor. i. 26.*

LET none be startled at the heading of this chapter; it was not the Moravian bishop who gained this honourable title, but his brother George, who was born in 1698. In his early youth he displayed extraordinary talents; and his father found no other fault with him, than that his son was for ever looking into his books. He went to school with his brothers at Ilfeld, and afterwards entered the University of Jena. They suffered much from poverty, but manfully overcame every obstacle. George studied divinity, but on leaving the University entered the service of the Duke of Saxe-Meiningen, as his private secretary. From this house he passed into the service of Francis George, the Elector of Treves, a descend-

ant of the family of Schonbronn. While here he left the Protestant Church, and became a pervert to Romanism, for what reason, we cannot tell; the Lord alone knows. So much is certain, that his religious sentiments were not in accordance with the Council of Trent; while, at the same time, he appears to have felt convinced of his union with the Romish Church, of which he became a zealous advocate.

Adjoining his residence at Coblenz a beautiful hall was erected, in which he had a picture gallery, adorned with the portraits of many females whom he had been instrumental in bringing over to Popery. The Baron de Moser once called to see him; and he shewed him the pictures, saying, "These are my children." He devoted a considerable portion of his income to the support of those perverts.

How long he remained attached to the Romish church we are not informed, but it is evident from his letters, and other circumstances, that in the latter part of his life he was a true Protestant, and a sincere and humble Christian.

Without entering into a detailed account of his political career, we would merely remark, that he rose step by step. The Empress Maria Theresa highly valued his services; the Emperor Joseph also greatly esteemed him, and made him Privy-Councillor. After a very active and useful political career, he retired from public life to a neat country-seat at Ehrenbreitstein, near the banks of the Rhine. Here he lived in quiet communion with the Lord, reading the Scriptures diligently in the original languages. He was also much attached to the Church of the Brethren; often visited Neuwied, and even cherished the wish of ending his days in the bosom of the Brethren's congregation.

He kept up an uninterrupted correspondence with his brother Augustus Gottlieb, of which there are still several letters extant. We cannot refrain from inserting a few extracts. After a long illness, in the year 1770, he wrote:—"The doctrine taught by the Freethinkers is the gospel of the devil, with which he has perverted almost the whole of

Europe, and all its princes. We are therefore the more confident that our dear Saviour will preserve and defend his kingdom by his almighty power, and bless the preaching of his pure gospel in a rich measure. It is preached to the poor, who feel how poor and wretched they are. Others do not wish for it. The poor heathen, the Greenlanders, and such like, praise his mercy . . . I am getting gradually stronger. My best Physician never leaves me."

Soon after he acknowledges, in another letter, his great sinfulness, accounting the long-suffering of his Saviour his salvation. "If our existence on our little earthly ball had not been sanctified, and as it were made honourable by the true humanity of God our Creator and Saviour, I should look upon the 72 years I have lived here on earth, as a vain dream, and could not say, why I lived at all. Such would be the case with every one of us, if there were no Jesus, and our immortal spirit could not find repose in him. But as thou, O my Jesus! didst rise from the tomb, I shall not remain for ever in the silent grave; since I, and all believers are delivered from him that had the power of death."

In another letter he says: "I hold Him fast. The man who is in danger of sinking, does not forsake his hold of the raft that supports him. This I experience most powerfully in my misery, having been brought down from the giddy heights of my own reasonings to the simplicity of heart which the Lord by his grace imparts to his children, when we receive the spirit of adoption, in order that we may surrender ourselves with child-like confidence to his government, without asking or knowing whither the Lord may lead."

In the year 1771 he confesses: "The Lord grants to me in my advanced years innumerable proofs of his mercy, by which I am deeply humbled; for among all his creatures, that have obtained mercy, there is probably none more wretched, poor, and undeserving of his favours than myself. But for this very reason I cling to him, that he may guide me by his right hand and bring me out of all my distresses

to his glory and honour, by virtue of his wounds, whereby I am his property, with body, soul, and spirit, in true simplicity. I will let him do with me as he pleases, both here and eternally."

In another letter he thus refers to the well known infidel, Dr. Semler: "It is the best way to let these people talk, and then to state our humble confession in reply. To dispute with them, or bring forward arguments against their errors, does no good, and often makes the matter worse. Who could have thought that our beloved Halle and Berlin would ever tolerate such men!"

In the year 1776, when the infirmities of old age were increasing upon him, he wrote: "As is often the case with old and grey-headed people, my hearing gets very dull, and my sight so dim, that I often apprehend I shall grow blind before I go to my rest. The time of my departure is fast approaching. God be praised, that I shall not live to see the floods of iniquity, which will assuredly break in upon the world. To be with him, will be far better." At another time he expresses himself in very strong terms concerning people, who will not hear of the chief thing, but talk much about our duties. "Begone all you new-fangled wiseacres, who turn the Psalms of David into Odes and Pastoral Songs, such as those of Horace and others; begone, with all your companions of the Devil's school, who tread under foot the whole volume of the holy Scriptures, and all our symbolical writings (together with the Apostles' Creed), in order to make a way for their idols, before whom Paul is no longer permitted to teach us what is the duty of a follower of Christ, but a fool is to tell us in a play, or at the opera, what are the duties of a *Christian*, (nay, this name too they condemn) of a *man*. Such apostles as these now infest the whole of Europe, and especially every court. This is the time in which our Saviour will make his little flock and his congregation a brazen wall against all the assaults of Satan."

To a near relative, who was much influenced by the religion then in fashion, he addressed a very serious letter of reproof. After speaking in strong terms against the wisdom, which "appeared to have turned the head and heart of his cousin"—he continues as follows: "It is an established truth that our religion is not to be found in the *head*, but in the *heart*, and the eternal truths of God cannot be defined by our vain human reasonings, but must be believed with true simplicity of heart, venerated and turned into our daily bread by the Spirit of power and of life. As long as the heart is empty, all head knowledge is unprofitable." At another time he wrote: "The days of my pilgrimage have been few and evil, because I toiled hard for the kingdoms of earthly princes, and did nothing for the kingdom of God. For this neglect I stand in need of a special assurance of forgiveness to render my latter days peaceful." Concerning the Brethren, he remarks: "If at any time the fundamental truth of our salvation, the merit and blood of Christ, should be reasoned away from the hearts of all other believers, our dear Lord has made provision for its preservation among the Brethren's people in all its purity. This is the holiest of all, a temple of our Lord and Redeemer." In speaking of another of his brothers, he observes: "Our dear brother George Philip has learnt to see and understand this great truth as well as I, and therefore he went home to his Saviour."

The following is an extract from his very last letter to his brother, in which he speaks of his book on Christian Doctrine. "Praise be to our Saviour for this invaluable gift of grace, your *Idea fidei fratrum*! It is one of the most remarkable publications in our day, the value of which cannot be sufficiently estimated. I hear it read to me day by day, in the presence of men in high political stations and others who may visit me. We defy every one that resists the Spirit of the Lord and his holy word. Many hearts are deeply touched, and lay the book aside with tears in their

eyes. I bless his holy name for it. There is not a word, nor a syllable in it, which I could not subscribe to, as the expression of my heart and mouth, or which I am ashamed to confess in time and in eternity as the ground of my hope, to the praise of His holy name. And the same divine truths I hope to be permitted to sing before the throne of God in the presence of all his saints and angels. We are thy property ; Thou hast bought us with thy blood ; by thy eternal grace, which was sealed to us on the cross by thy word, ‘It is finished.’ Praise and glory be to Thee through all eternity !”

Thus the Privy-Councillor Spangenberg stood upon the same foundation with his brother, the Bishop. This united them as brethren in Christ Jesus in the most intimate communion of heart. Whenever Spangenberg came near the Rhine, it afforded him much pleasure to visit Coblenz ; and on his journey to Neuwied in September 1779, he purposed once more to see his beloved brother ; but the latter had gone to his heavenly home. The news of his death reached Spangenberg at Neuwied, and deeply affected him. He retired for an hour to pour out his sorrowing heart before the Lord in sighing and supplications, and to receive from above the consolation and strength he needed.

XIX.

THE JUBILEE.

“Those that be planted in the house of the Lord shall flourish in the courts of our God ; they shall still bring forth fruit in old age, they shall be fat and flourishing.”—*Ps. xcii. 13, 14.*

WE have already referred to the visitation of the congregation at Neuwied. It was attended with many blessings, but the journey homewards was very dangerous on account of the floods. In the convent at Sayn, where the earthly

remains of that witness of the truth, Martin Boos, lie interred, he visited the grave of his brother George. On his return to Barby, he faithfully continued his official duties; about which time he wrote, at the solicitation of Dr. Walch of Goettingen, a small, but very excellent tract, under the title, "The Labours of the Brethren among the Heathen."

On the 15th of July, 1784, he entered into the 81st year of his life, on which occasion he celebrated the *Jubilee* of his official connection with the Brethren. The whole Church took a lively interest in the festive joy of its most blessed servant. Early in the morning, the students of the seminary woke him from his sleep by singing some suitable verses. His colleagues of the Unity's Elders' Conference presented him their most cordial congratulations, upon which he poured out his heart before them in a very touching manner, and falling down upon his knees, invited them to bless and praise the Lord, and to implore his blessing for the days to come. After the Jubilee, he sent the following epistle to all the congregations of the Brethren.

" Dear Brethren and Sisters,

" If I, like Simeon, have pressed the Son of God and man to my heart while here on earth, I will, as soon as I may, leave this earthly tabernacle in peace, through the merit of his sufferings. This, through grace, is my present feeling, and I daily wait for the hour when he shall call me home to himself as his blood-bought property. The reason why I write this letter, is the following: My dear brethren and sisters have given me another proof of their love, which has accompanied me for the last fifty years, by commending me in the most cordial manner to our dear Saviour, on occasion of my 81st birthday. They have remembered in love my poor and imperfect services for the last fifty years, during which time I have been guilty of many errors, mistakes, and shortcomings, which will always humble me in the

dust before the Lord, and fill me with heartfelt shame. They never once alluded to these my imperfections, which are great indeed. O! for these faithful souls! May the Lord bless them for it with all spiritual blessings, in heavenly places. May He own them as his own people, chosen by him in these last times for the maintenance of the truth of his gospel. I began to put on paper, the manifold proofs of the goodness of the Lord towards the Brethren's Church during the past fifty years, in order to leave to my brethren and sisters, by way of grateful remembrance, a memorial of mercy, to cheer them, and to call forth their praises unto God. But I have not been able to complete my design; and therefore wished to send to all, in a few lines, my brotherly salutation, as your old and faithful servant—JOSEPH.*

“Dated Barby, August 15th, 1784.”

Thus the venerable Spangenberg wrote on occasion of his Jubilee. The few remaining years of his life, he spent with his usual activity for the good of the Brethren. The Lord granted him, even in his old age, a very lively and cheerful spirit, and grace to confess before friend and foe, that he was the blood-bought property of Christ. On one occasion a certain Countess came to him, lamenting that she was a great sinner. Instead of hearing him say, as she had expected, that he did not think her case so very bad, he simply replied: “I readily believe all you say.” She left him with much dissatisfaction, and mentioned her trouble to the youngest daughter of Count Zinzendorf, saying, “Everybody speaks well of Spangenberg; I find that he is a man without any good breeding.” And then she told her what had occurred. But here she found herself in a worse predicament, for the young Countess told her, that if she wanted to hear smooth and flattering words, she need not come to the Moravian Brethren, whose aim and practice it is to speak

* The name he assumed in most of his familiar correspondence.

the truth plainly and in love. At another time, a beginner in the faith talked much of his inward experiences, making use of many self-conceited expressions. Spangenberg, who thoroughly understood his case, replied, "You fancy you are sitting in our Saviour's bosom, and you don't know him yet." This humbled the boastful beginner, and led him to a closer self-examination.

On one occasion a lover of the truth called to see him. Their conversation soon turned on the one thing needful; and the visitor complained of his spiritual slothfulness. Spangenberg in reply related a little incident that had occurred to himself when living in America. "I was once sailing in a boat for a considerable distance, and watched the boatman, who was fishing. As we sailed along I perceived that a large fish had been caught by the hook; the man pulled his line slowly backward and forward for some time, till at length I asked him, what is that for? 'Oh,' replied the fisherman, 'the fish is too strong; if I pull it at once with all my force, my line will break; but if I first tire it out, I can safely pull it into the boat.' I thought within myself, does not our Saviour often act in this way with us? And perhaps he does so now with you."

The same man asked, "What is the way to happiness?" Spangenberg answered: "I will soon tell you. Suppose you see two persons, starving with cold. The one goes at once to the fire in the hope of getting warm. The other goes up and down, examining the nature of fire, and speculating about its probable effects; and remains as cold as ever. Who is the happiest? The simple man, or the learned?" "Of course, the simple," was the reply. His countenance responded, "Go, and do thou likewise." While conversing on the happiness of the life in Christ, Spangenberg remarked: "The shortest way from one point to another is a *straight line*. Thus it is between our Saviour and our misery; the one is connected with the other. In Jesus, ability to help; in us, need

of his help." At parting Spangenberg embraced his visitor, and on his remarking, that he should never forget what he had learnt on this occasion, the venerable old man said, "You ought rather to say, what I have learnt, to unlearn again; for you have still too much of your own; you are too good for our Saviour, who is sent to the poor and miserable."

We will allow the same visitor to give us a description of the outward appearance of Spangenberg. "I think John must have looked like him. Spangenberg is now 78 years of age, full of animation, without a single feature of the moroseness of old age in his whole countenance. He seems to possess all the advantages of age without one of its evils. He is filled with and guided by a spirit of mild benevolence, modesty, true gentleness, and humility; these virtues impart to his whole bearing much of grace and decision; but there is another spirit that pervades his whole frame, the spirit of love, the Spirit of God. In Spangenberg we can see strikingly manifested, what Paul says of himself, 'I live, yet not I, but Christ liveth in me.' A serene brow; heavenly eyes—not piercing and fierce, nor dark and gloomy; no caverns of wisdom, like the eyes of a Socrates or a Mendelssohn; a nose (according to Lavater) an emblem of his straightforward character; the upper lip like the wave of the sea in a calm; always quivering, full of harmony and softness, proclaiming love to all; his lips well rounded, without a wrinkle, like his forehead, not red nor yellow, but purple, not quite closed, nor yet open, breathing out a noble spirit, and opening widest in the middle when he is about to communicate his sentiments to others, and to speak of the praises of his God; the flesh of his cheeks full of blood and life, well rounded and fresh; the blessing of God and the finger of God appear to have left their marks upon them; his chin, an emblem of his power, neither quite round nor pointed, rests softly upon a friendly pillow, like its owner resting himself on God; a slender but manly neck, covered by some

silvery locks not quite snow-white, nor yet powdered after the fashion of the day ; signs of honour given him by nature and secured by divine grace ; on his head he wears a velvet cap ; his dress is simple, of a darkish brown material ; his hands that have baptized so many heathen, imparted a blessing to so many men, appear to me like a compendium of his blessed acts, the picture of the passage in the book of prophecy : ‘ Behold, I have graven thee upon the palms of my hand.’ See, Lavater, such is the picture of a Christian !”

After having completed such a lovely picture of the outer man, let us glance for a while at a picture of his inner man, drawn by one who for many years was his colleague in North America. Bishop Etwin (whose great-grandfather had fled from Savoy during the time of persecution to St. George in the Black Forest) says concerning Spangenberg : “ I have been acquainted with him ever since the year 1739, and have narrowly watched him on all occasions. I can testify with confidence before God and man, that he never sought his own honour, nor ease among men. He practised the word of Jesus : ‘ Whosoever will be chief among you, let him be your servant.’ He was an example to the flock, and a truly faithful servant in the house of God, whom I honoured as my father, and loved with my whole heart. If ever I felt inclined to copy after another man it was after the pattern of Spangenberg. I have always found him to be a faithful and prudent steward. I have seen him burning with zeal, whenever any offence had been given ; and when a mother had dressed out her children with a view of excelling others he would shew great indignation at such follies. Although he was considered among us, and by all around us, as a prince of God in this land, he was truly and willingly subject to those in authority, and obedient to the laws of the country ; as we may clearly gather from the minutes of our conferences, in which are many exhortations addressed to his

brethren, to shew obedience and reverence to the powers that be. Though among men many things may be forgotten, the Lord preserves every tear of his servants and puts them in his bottle; and when those who have turned many to righteousness, shall shine as stars in the firmament of heaven (according to Dan. xii.) our brother Spangenberg will shine with a glorious splendour."

In the year 1787 he very willingly undertook the extensive work of the visitation at Herrnhut. At its close he candidly, as was his usual custom, expressed his sentiments respecting it. He found much cause for thankfulness, because of the grace of God, which, through our Saviour's blessing, was still manifest in this city on a hill.

He always urged decision of character in spiritual things. In a letter to the missionaries in Labrador in 1787, he exhorted them at all times to shew maternal kindness towards the poor Esquimaux, with a constant looking to Christ our Saviour, who loves us so tenderly. He mentioned an example from the life of a missionary. "The late brother Boehner having grown old, greatly desired to retire into a congregation place, and was received with kindness in Bethlehem as a faithful servant of Jesus. After a short time, however, he wrote a letter to us, in which he stated, that he thought it would be much better, if he were to return to St. Thomas, that there he might be buried. 'The Negroes will there visit my grave, and say—Here lies the man, who has told me so much of our dear Saviour.' He went to St. Thomas, where he served our Lord until a very advanced age."

To a brother, who offered himself to the mission-service in his 60th year, he wrote in the name of the Unity's Elders' Conference, that they considered it better for him not to go among the heathen, because he could serve our Saviour in his congregation at home. "As there are various members in our body, such as hands, feet, eyes, ears, mouth, and so on, which can be seen, and whose work is apparent,

so it is with the body of Christ. And as there are in the human body many other members, whose work cannot be seen with the outward eye, but which are nevertheless of the utmost importance; for instance, the heart, the lungs, and the stomach, which are day and night in constant operation, so likewise is it with the body of Christ: for a poor brother who is lying in a miserable condition on a bed of sickness, and can find no rest at night for pain, but does not cease to pray for the extension of Christ's kingdom among the heathen, and to thank our Saviour for all his blessings vouchsafed unto his people, is doing as much good for the conversion of the heathen, as the preacher of the gospel in their own country."

Spangenberg had seen his dearest and most esteemed friends one after another depart this life. He had already followed his beloved brother Clemens to the grave, and afterwards kept his funeral discourse; and now he witnessed the departure of his brother Johannes de Watteville, which took place on the 7th of October 1788. But a still deeper wound was inflicted by the death of his faithful partner, Martha Elizabeth, who fell asleep in Jesus at Gnadenfrey on the 26th of March 1789, in the 81st year of her age. They had been united for 36 years, sharing weal and woe. He remarks, in a memoir, "She possessed an uncommon degree of child-like simplicity. She never thought highly of herself, but was truly lowly in spirit; it was the delight of her heart, to shew personal kindness and to administer counsel and help; she was particularly diligent in intercessions for her husband, whenever he was called upon to address the congregation in the house of God." When she took ill at Gnadenfrey, she soon felt convinced that her illness would be the means of terminating all earthly sorrows, and declared that she felt full confidence to go home to her Saviour.

Spangenberg attended all the sessions of the Synod of 1789, at which he was again chosen a member of the Unity's Elders' Conference. His autobiography, which he wrote in

1784, and from which we have frequently quoted, concludes with the following sentiments. "When I reflect upon what is entrusted to the care of the Unity's Elders' Conference, and how little I was able to assist in the discharge of its important duties, I stand before my Lord with deep abasement; I pray him, and my dear brethren to forgive me all my defects; and since we, poor mortals, daily sin and make mistakes, however good our intentions may be, I ask the Lord for the forgiveness of all my sins. I am now at variance with those who pervert the gospel and preach another doctrine than that preached by the Apostle Paul. I pray my heavenly Father to make the enemies^{*} of his dear Son his footstool. I implore my Lord and Saviour to turn to folly the artful designs of Satan and his allies; and by his Holy Spirit to let his gospel be approved as the power of God unto salvation to all them that believe. May He graciously protect in days to come the little and despised flock of his children, own them as his, and give them his peace.

"The Saviour's blood and righteousness
My beauty is and glorious dress;
Thus well arrayed I need not fear
When in his presence I appear."

This is the ground of my hope, and the whole hymn fully expresses my sentiments."

XX.

EXTRACTS FROM LETTERS.

"To write the same things to you, to me indeed is not grievous, but for you it is safe."—*Phil.* iii. 1.

SPANGENBERG was a very faithful correspondent. During his long pilgrimage on earth he wrote many interesting and valuable letters, of which we will now insert some extracts,

as they will give us a deep insight into the state of his heart. We must however content ourselves with mere fragments.

In the year 1771 he wrote to the Court Chaplain, Sassadius, in Polish-Wartenberg in Silesia, who was a timid confessor of Christ Jesus : "If I may tell you my mind freely (which I trust you will allow me to do), I do not deem it right that ministers of the gospel in our days should be in any measure ashamed of the brethren, who bear the reproach of Christ. For when we see how the powers of darkness, which otherwise are continually at variance and enmity with each other, agree in their attempts to hinder the spread of the gospel, the children of God and servants of our Saviour Jesus Christ ought surely to hold together as one man ; and to acknowledge each other as friends. The fear which some people entertain of depriving themselves thereby of some blessing, has only a semblance of truth in its favour, and is without foundation. For the more sufferings, the more reproach, and the more persecution we experience, the greater will be the blessings, provided we suffer for Jesus and for the sake of His word. This, however, I do not mention in order to lay down any rules for your line of conduct. O no ! I leave you to the guidance and providence of Him, who died for you and shed his precious blood for you. For he knows best at what time Nicodemus or Joseph of Arimathea are to come forward openly, and when to remain in secret."

Inspector Witte, of Halle, had expressed his regret at the publication of a letter of a certain brother Peistel, although there appears to have been nothing offensive in the letter itself. Spangenberg in 1771 wrote to him, and after stating that he believed the publication of the letter was a mistake, goes on to say, "Our dear brother Peistel is a faithful lover of our Saviour, I can give him this testimony without hesitation. He often shoots at the mark, but does not always hit it. This however does not discourage him, he charges again and continues his fire ; and sometimes he hits

the nail on the head. Wherever he is wrong, he is ready to own his error, and does it with such true contrition, that one cannot but love and honour him as a servant of Jesus."

He then speaks of the Brethren's Church in general, declaring that its excellency does not consist in its beauty or perfection, but in the fact that our Saviour condescends to dwell among such poor, defective, and miserable people. He concludes with these remarks: "Therefore, my dear Inspector, we will glory in this, that we are, thank God, a happy people. And why? We have a Saviour who forgiveth all our iniquities, who healeth all our diseases; he sitteth at the right hand of God, and maketh intercession for us. What we ask of the Father, he will give unto us; the more wretched we are when we come, the more gracious he is. When we go astray, he shews us the right way; when we are sick, he healeth us; when we are hungry, he feedeth us; when we are thirsty, he gives us drink; when we appear before him naked and full of misery, he is our covering; when we grope in darkness through our own folly, he is our light and our sun; when we are dry and cold, he is the fire that warms us; he is our riches, when we are poor and wretched, and as miserable sinners fall down before him at his feet."

To the celebrated Doctor Semler, who introduced infidelity into the German Universities, he addressed the following lines—probably in 1774: "I can tell you, to the praise of our Saviour, that we stand immoveable upon the same foundation of our hope, which we shewed to you openly on occasion of your visit among us. God will in his mercy preserve us from every declension from the gospel of Christ, and will teach us to hold fast this doctrine—

"That whoe'er believeth in Christ's redemption,
May find free grace, and a complete exemption
From serving sin."

"I assure your Reverence, that, as I have hitherto often implored the Lord our Saviour to guide you into all truth,

and to teach you according to his good pleasure, I shall not fail in future to remember you in my prayers."

Spangenberg carried on a very blessed correspondence with the celebrated minister of state and author, Baron de Moser, who was a faithful confessor of Jesus: especially between the years 1770 and 1780. In one of these letters he alludes to the time when they first made their mutual acquaintance at Frankfort. "You read my heart and I read yours, and I found that it was not necessary for Christians to eat a peck of salt with each other before they get acquainted. One spirit, even the spirit of Christ, animated us both; in him we were one. It was a great pleasure to me, to hear a faithful account of your experiences in their true connection. The line is drawn as the ruler is laid. The question is often put, but what must we do, if the ruler is put the wrong way at the beginning? and if the thing cannot be altered, because it is like a broken egg that cannot be mended?" We may readily conceive that he [answers this question by a simple reference to Christ our Saviour, who alone can forgive and help.

Moser fell into trouble, upon which the faithful bishop wrote to him: "You have got into very trying difficulties, which probably none knows so well as our Lord, and you yourself. We deeply sympathize with you, as we ought; for if one member suffer, all the members suffer with it. You cannot counsel yourself in this dilemma, although you are a great and prudent man, who has oftentimes assisted emperors and kings and princes and noblemen with his counsel. Your best friends too, who would willingly do all in their power to help you, are unable to do it. And why is it so? The Lord our God, says to you thereby, 'Rely upon me; I know how to deliver you out of all your troubles in a thousand ways.' Do as Daniel did, who was a great statesman like yourself, he confessed his own sins and the sins of his people. And was he not heard? Surrender yourself

entirely into the hands of Jesus Christ, to do with you what pleases him, and to take from you what grieves him."

In another letter he expressed his sentiments in a very scriptural manner on the behaviour of a child of God under tribulations. As they contained nothing but the simplest truths, he said in a postscript to his letter, "You may perhaps think, does the old man fancy that I don't know all he has written to me? To this I would reply, I have indeed written such simple, alphabetical truths, that even a child may know and comprehend. But when we are in trouble, such precious truths of God, more precious than rubies, are often hid from our view by many other perplexing considerations. . . . To pray and weep, and think more of past mercies than of future things, is the best remedy amidst heavy trials. Such at least has oftentimes been my experience."

In another letter to the same party he writes: "You have the Bible! this precious treasure, of more value to me than many thousand pieces of gold and silver, yea, than all the glories of this world! You furthermore know, that our Saviour receives sinners, and with shepherd's faithfulness takes notice of all their trials. If he bestows on you his grace anew; if he owns you as his dear-bought property; if he says to you, My son, be of good courage, thy sins are forgiven, I will cleanse thee from all thy iniquity; if he promises you in his own word, I myself will counsel and help thee; then indeed you will experience the truth contained in the hymn taken from the twenty-third Psalm:

"The Lord my Shepherd is and guide,
Who kindly doth direct me,
For all my wants he will provide,
From dangers will protect me," &c.

Which hymn I would herewith recommend to your attentive perusal. All I have written, proceeds from the faithful and sympathising heart of a dear brother, who loves you; for a brother whom the Lord deigns worthy of his divine chastise-

ments, in my eyes is a very venerable and dear object of my regard; and when I see that such an one learns to understand our Saviour's mind and takes his lessons to heart, I adore and wonder."

To Professor Basedow, of Dessau, who by his antichristian tendencies had endeavoured to change the whole educational system, he addressed the following well-meant, earnest admonitions, in the year 1783: "You are now about 59 years old, I shall, if God permit, in a very few weeks enter upon my 80th year. We are both going towards the grave with rapid strides; I therefore feel in duty bound, having had an opportunity not only of reading some of your writings, but also of making your personal acquaintance, to address a few well-meant words to you. You say in your pamphlet, 'Something from the Archive of Basedow's Memoir,' etc. p. 28, that it seems to you almost necessary that we should at times divert ourselves by drinking and gambling! Do you really not know of any better ways and means of recreation after your labours? Such methods are no honour to the Lord. You give offence to others, and derive no benefit from them yourself. Suppose that another man were to say, 'I want some recreation after my labour is over;' and went into a brothel, to seek it there in licentiousness and sin? Would you commend him for such conduct? I think not; and yet the one is a vice as well as the other. For Paul says: 'The works of the flesh are manifest, which are these: adultery, fornication, uncleanness . . . envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.' You purpose publishing useful lessons from the experiences of your own life. You will, by so doing, have to think much about your own course. Take the prayer of David for your pattern: 'Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and

lead me in the way everlasting.' You have endeavoured for many years past to make improvements here and there; it very easily happens that persons, who are too much engaged with others, neglect their own best interests. Even Paul was afraid of this danger. If you will turn with your whole heart to Christ, who gave his life a ransom for you, and shed his blood for the forgiveness of your sins; if you will embrace him by faith as your Lord and Saviour, and hold him fast; he will pardon your sin. And when much will have been forgiven, you will also love much; and when you will have learnt to love him, you will keep his commandments. This blessedness I wish for you, and when you have experienced it, and then begin to write a book, it may perchance become as useful as the *Unum necessarium* of John Amos Comenius. Your behaviour towards Mr. Wolke I cannot approve of. Do you wish that the Lord may deal with you, as you have dealt with Mr. Wolke? If you say, 'he deserved it;' I reply, and how will you stand before God, if he were to deal with you according to your deserts? I have no inclination to enter into a controversy with you on these subjects. My time hardly suffices for the ordinary duties of my calling. But I love you as a fellow-creature, and pity you; I would thank God, if ever I heard that you have experienced something like Paul, when he said, 'When it pleased God to reveal his Son in me, I conferred not with flesh and blood.' Herewith I commend you, my dear Professor, to the mercy of God my Saviour, and joyfully subscribe the doctrine—

"That whoe'er believeth in Christ's redemption,
May find free grace and a complete exemption,
From serving sin."

If the Lord grants you grace to know our Lord Jesus Christ, you will say with Paul: 'Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.' "

Dr. John George Rosenmueller, of Leipzig, had published

a tract, entitled : "On dogmatic and moral Sermons," etc., in which he openly avowed his opposition to the doctrine of the blood and wounds of Christ. Spangenberg, in 1786, wrote to him as follows—after passing some laudatory remarks on some portions of the tract—"My dear Doctor, allow me to speak to you in as free and open a manner, as though I, the grey-headed old man, sat with you on your sofa, holding your hand in mine. Supposing you saw a man, overcome by the love of Jesus, who gave Himself for us, that he might suffer and die on the cross, and give his life an offering unto God, the sacrifice of a sweet-smelling savour, (to use the scriptural phrase) a man who lived in the daily experience of the words, 'In Christ Jesus we have redemption through his blood, even the forgiveness of our sins ;' and who on this account loved our Saviour much, because much had been forgiven him ; supposing you heard such a man say words like these, 'I can and will hear, and know, and talk of nothing else but Jesus Christ, his passion and his wounds, his death and his precious blood, for they have won my heart for him ;' would you think that man to be altogether wrong in his judgment? Would you not rather say, O, that man is blessed indeed ! Would to God, I were like him !" He then goes on to shew that such is the experience of the Brethren. But to maintain that they neglect all other truths of God, is a vain assumption.

Rosenmueller found fault with Luther's Catechism. Spangenberg defends it in the same letter : "It is an incomparable work, and a precious treasure. The testimonies of our fathers, who staked their lives and limbs, possessions and everything for the truth of the gospel—'Here am I—I cannot do otherwise, may God help me: Amen,'—ought always to remain dear to us."

To Superintendent, Dr. Tittman, of Dresden, a confessor of Christ, he wrote in the year 1790, after expressing his good wishes for his official duties : "In the present day, when so many public teachers in the Protestant Church venture to

pervert the pure doctrine of Jesus, and to pull it in pieces, and are not afraid to deny him, who has bought them with his blood ; whereas Paul curses every one, who preaches another gospel than that which he had preached, or preaches it in another way ;—a man of God, who by the Holy Ghost calls Jesus Christ his Lord and his God, and adheres to the word of atonement, which the Lord our God has given us, is an inestimable boon !”

When the chief Court Chaplain, Dr. Reinhardt of Dresden, was about to enter upon the duties of his high station, in 1792, Spangenberg thus expressed his best wishes : “The Lord has thoughts of peace concerning Saxony, and will not allow the gospel of his dear Son, Jesus Christ, the glorious gospel of the holy God, to be obscured or thrust out by the traditions of men. Saxony must adhere firmly to the doctrine confessed at Augsburg by our forefathers at the risk of losing their lives. In our pulpits and academical chairs, Christ Jesus and him crucified must remain the true foundation, and woe to him who tries another way.” He concludes : “May the Lord be with you, and own your work. May he support and help you wherever you need it.”

Reinhardt replied in the most cordial and respectful manner, both as regarded the Church of the Brethren, and in particular as regarded Spangenberg himself. “I express to you, venerable father, on this occasion, my special esteem. You have arrived at the highest point of an active and very useful life, and therefore claim the regard and affection, not only of all your brethren, but the esteem of all to whom the gospel of Jesus is precious. May He, in whose service you have spent your whole life, sweeten, by his grace, the last days of your pilgrimage, till he bid you enter into his joy.”

Just as this letter arrived from Dresden, containing these good wishes, the Lord was ready to give to his servant infinitely greater blessings than the royal Chaplain had wished him.

XXI.

THE SABBATH DRAWS ON.

“ With long life will I satisfy him, and show him my salvation.”

Ps. xci. 16.

“ Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.”—*Job* v. 26.

ALTHOUGH Spangenberg felt the infirmities of old age in many ways, yet he continued to take the liveliest interest in everything relating to the kingdom of God, more especially in the affairs of the Brethren's Church, which he dearly loved. He regularly attended all the meetings of the Unity's Elders' Conference. In February, 1790, he paid a visit to Niesky, whither the Seminary had been transferred from Barby. On that occasion, he conversed in a very interesting manner with the teachers and students, upon whose minds he impressed the importance of their high calling.

He remembered the missionaries in St. Kitts with peculiar affection, and addressed to them a very heart-stirring letter, in which he says, “ You live in a country where the great heat of the climate oftentimes renders the body weak and inert. Our Saviour, too, lived in a warm climate, and it took him four days to go from Galilee to Jerusalem, and as many to return home again. This journey he annually made more than once. Are you at any time hot and weary, think of the sweat of Jesus' brow.” He then adds several consolatory remarks, telling them something of his own experience, and concludes: “ Regarding your labours among the Negroes, when you have sown the word of God, water it with your prayers and tears. In this manner our Saviour himself did his work while here on earth. If Satan causes you trouble, pray and weep at the feet of Jesus, and think of the word of the Lord: ‘ The God of peace shall bruise Satan under your feet shortly.’ ”

Many were the refreshing springs that flowed from the pure fountain,—a heart filled with the waters of life. This was especially the case during the annual Ministers' Conference which was held in June, 1790, at Herrnhut. This conference was begun in the year 1754, by three clergymen, not members of the Unity, but one in heart with it. At the time we now refer to, thirty-three ministers of the gospel had assembled in friendly conference, at which Spangenberg presided. His words throughout were full of simple truth, and the result of a well-tryed experience. In his concluding address, which he delivered with great animation, he said, "It is our sincere wish that every one of us may be filled anew with love to Jesus by the Holy Ghost, in order faithfully and with cheerful confidence to discharge the duties of our offices ; for our Saviour is with his servants, supporting them, and not withholding his divine aid when they cry for it in sincerity. And if we meet with any trials, we will consider them as a portion of our salary, and think it belongs to the lot of a servant of Jesus, to bear the yoke and suffer tribulation. And they ought to accept it with thankfulness, for a blessing is in it." The sessions were concluded with fervent prayer.

In June, of the following year, he took up his residence at Berthelsdorf, whither the Unity's Elders' Conference repaired as their future place of abode.

The year 1791 proved to him a year of holy rejoicing, for half a century had elapsed since the Brethren had made the blessed and powerful experience that our Saviour is, in an especial manner, the Head and Elder of the Brethren's people. Spangenberg was the only surviving member of the Conference of the 16th of September, 1741, held in London. He was thankful to be able to join in the celebration of the 13th of November both at Berthelsdorf and Herrnhut ; and concluded his address to the congregation with the following words : "The love which made Him willing to be crucified in

our stead, is still the same to this day, and prompts him to have mercy upon every poor sinner who needs his grace and asks for it. Therefore we may confidently go to him and to his mercy-seat, that we may find grace to help in time of need." These were the last words he addressed to the assembled congregation.

He gradually grew weaker and weaker. His sight remained unimpaired, so that he could read without the use of glasses; but his hearing became very dull, his feet began to swell, and he found a difficulty in breathing. In the beginning of January, 1792, he felt himself unable to attend the meetings of the conference, though he continued to take the liveliest interest in its deliberations, as they were reported to him by word of mouth. The spring did not bring him any relief; he experienced rather a gradual decline and sinking of all his bodily powers. Want of breath prevented his lying down: and he remained day and night sitting up in his arm chair. He suffered severe pain, yet no murmuring escaped his lips. To the inquiries respecting his health he generally replied, "I think of all the mercies of my God and Saviour." All who visited him derived much benefit from his conversation, for his mouth, like Simeon's of old, uttered the praises of his Lord. The weary pilgrim longed for the rest which remaineth for the people of God. "Ah, my dear Saviour, when shall I be with thee?" he once exclaimed in the presence of his colleagues.

On a fine morning in August, he longed for the refreshing breezes of the harvest-month in the open air; and he was carried into a neighbouring field of wheat, where the reapers were engaged with the harvest. Seated in his chair, with the reapers gathering around him, he assured them of his constant and lively interest in the prosperity of the village of Berthelsdorf and all its inhabitants, and then told them how he was wont to sow and reap with his brethren in North America. Hereupon he exhorted them to return thanks

unto the Lord for the blessings of the harvest, and then led the singing of the hymn of praise,—

“Now let us praise the Lord
With body, soul, and spirit,
Who doth such wondrous things,
Beyond our sense and merit,” etc.

Having provided some refreshment for the reapers, he imparted to them his blessing, at which many were so deeply affected that they could not refrain from weeping. This little excursion was like the last flickering of the flame of life; the aged pilgrim returned to his sick chamber, fatigued and weary, never again to leave it before his end. From that day forward he was mostly dozing, and whenever he fully awoke, it was to give utterance to some expressions of thanks for the goodness of the Lord.

It became apparent that his earthly tabernacle would soon be dissolved. On the 16th of September, he called to mind, though in extreme weakness, the Memorial Day which the servants of the Brethren's Church are then wont to commemorate.

On the 18th, his colleagues assembled around his bed, singing benedictory verses for the departing saint; and about one o'clock in the afternoon, their beloved father gently fell asleep in Jesus. His placid countenance, even in death, spoke of that rest into which he had entered in the realms above, where he was to reap in joy, what here he had sown in tears.

The intelligence of his happy departure, although not unexpected, caused general sorrow in all the congregations. His mortal remains were interred on the 23rd of September. At the funeral, according to his wish, the memoir was read, which he himself had written in the year 1789, and which concludes with these words: “It has pleased the Lord to make of me—a poor sinner—a child of God, a temple of the Holy Ghost, a member of the body of Christ,

and an heir of eternal life. Blessed be his grace to all eternity. Amen."

His body rests on the Hutberg, in the hope of a glorious resurrection !

" Let their bones flourish again out of their place."—*Ecclus.* xlix. 10.

“ Now rest in peace, from sorrow free,
Within thy tomb rest silently,
Thou servant of the Lord ;
Until we meet before the throne,
Where Jesus all his saints will own,
Who trusted in his word :
Then—boundless bliss to thee, the Son of Man will give,
And in his presence glorious thou shalt ever live.”

THE END.



